WORLD CALL

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Why Fear Death?
JOHN S. BONNELL

☆

Beacon Lights Across America
A. DALE FIERS

☆

94,000 Opportunities In the Philippines
JOHN F. WHITE

☆

"Dear Brad . . ."
WILLARD M. WICKIZER

☆

APRIL 1957

☆

Price 20 Cents

April, 1957

Vol. 39 No. 4

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Mexican Christian Institute in San Antonio, Texas, is one of the "Beacon Lights Across America" of which Dr. A. Dale Fiers writes in this issue. Established in 1913 in an underdeveloped area housing 17,500 people of Mexican origin or descent, it has come to be recognized as one of three leading community centers in Texas. It is maintained by The United Christian Missionary Society and receives support from the San Antonio Community Chest.

M.C.I. attracts around 4,000 adults and children through its program of clubs, classes, recreation, library and story hours. The cover picture shows a few boys in one of nine woodwork groups. Articles made are exhibited in the show windows. Photo by Elicson.

Hidden Answers

1. What is *Shanta Bhawan?*
2. What percentage of Disciples of Christ live in cities?
3. What lands are mission lands today?
4. What does N.F.F. N.S. N.C. mean?
5. Why is Gastambide Church a good location for a student center?
6. How can Disciples help Puerto Ricans?
7. What vocational fields do Tougaloo graduates enter?
8. Who is Mrs. Mary Dale?

Unsolicited manuscripts are not returned unless accompanied by self-addressed envelope with sufficient postage.

REPORT CHANGE OF ADDRESS DIRECTLY TO WORLD CALL'S INDIANAPOLIS OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Be sure, also, to send the old address, enclosing if possible your address label from a recent copy. The post office will not forward copies to the new address.

WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

Contents

Editorials 7
Congo Notebook . . . . . *Edith Rose Cook* 8
Why Fear Death? . . . . . *John Sutherland Bonnell* 9
Institutional Missions—Beacon Lights Across America . *A. Dale Fiers* 11
Nepal Is a Place for Pioneers . . . . . *R. L. Fleming* 13
What About the Puerto Ricans? . . . . . *Fred W. Michel* 15
Ninety-four Thousand Opportunities . . . . . *John F. White* 17
"Dear Brad . . ." . . . . . *Willard M. Wickizer* 19
Let's Keep Easter Christian! . . . . . *Richard E. Lentz* 21
Every Land Is a Mission Land . . . . . *Virgil A. Sly* 22
Tougaloo—Mississippi's "Most Needed" College . . . . . *Photos by L. Dee Warren* 24
Raleigh Church Adopts Every Home Plan 26
Filipinos Build Christian Homes . . . . . *Maria Dayoan Garcia* 27
"Big Day" at Kota . . . . . *Mildred Reynolds* 28
Ten Reasons for Giving . . . . . *T. K. Thompson* 29
I'm Glad I Went to Japan . . . . . *Interview with Rose Wright* 32
A New Dress for Mitsu . . . . . *Florence M. Sly* 33
Board of Church Extension Gains 39
Congo Women Learn . . . . . *Betsy Hobgood* 43
New Program to Benefit Yakimas 44
President Hails C.W.S. 44
New Life for Aging 45
Youth Exchange Urged 46
Summer Ecumenical Institutes Scheduled 47

Regular Features

Global Highlights 2
Beneath the Spire 6
Social Trends 12
Book Chat 20
Classroom and Campus . . . 30
Echoes from Everywhere . . 34
Worship Service 35
In Memoriam 35
Adult Mission Study 36
Youth and Missions 37
News Room 38
Here and There 48

Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service, World Around Press and Ecumenical Press Service.

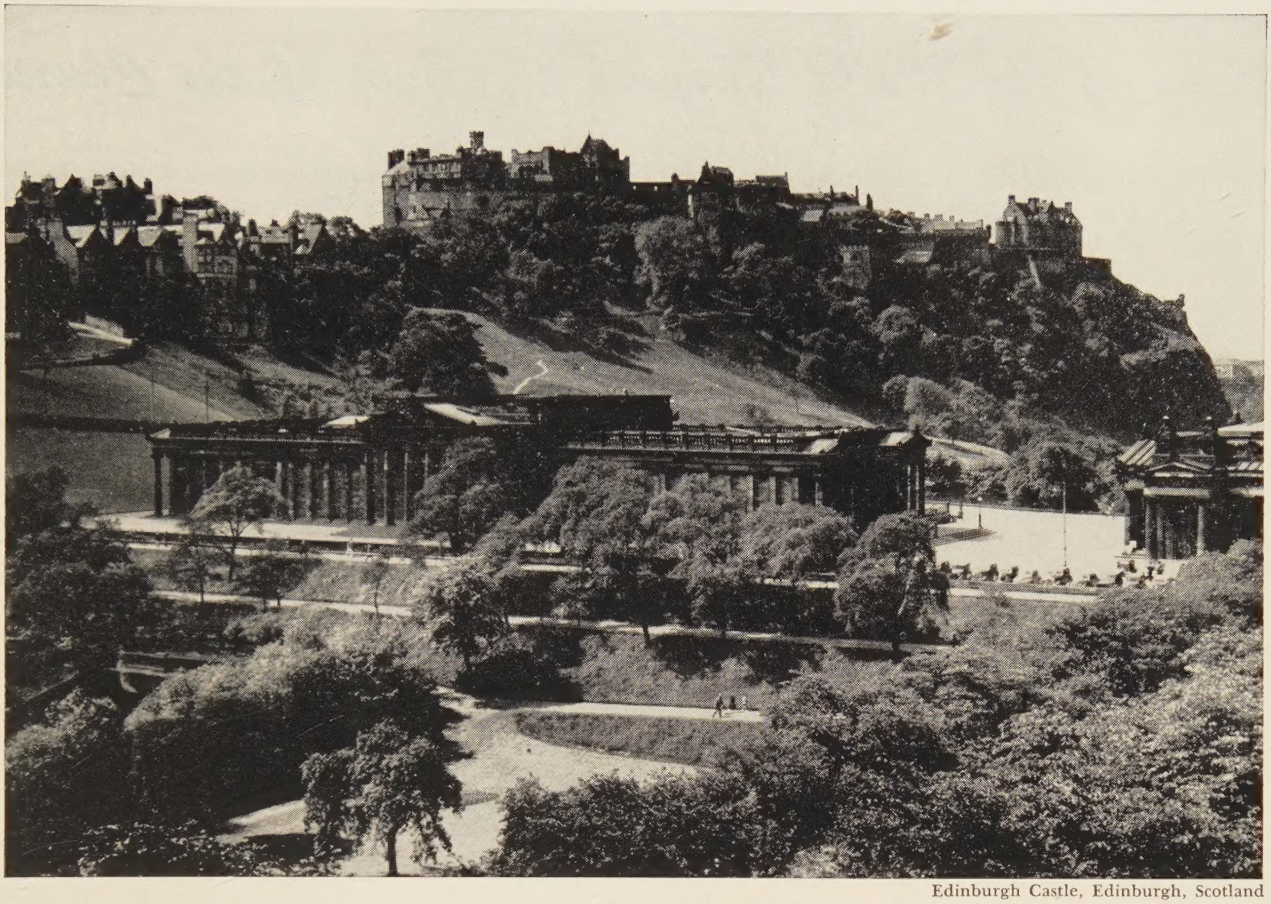
WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, the Council on Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, Doyle Mullen, Ira A. Paternoster, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.

Save Now -- Travel Later



Edinburgh Castle, Edinburgh, Scotland

The World Convention committee has estimated that it will take a minimum of $600 per person for a round trip to the 1960 World Convention in Edinburgh. This estimate includes one week at the Convention.

Through A World Convention Savings Plan

- Your savings will grow as you make regular deposits
- Your savings can be withdrawn at any time
- Your savings will earn the current interest of 3% compounded semi-annually
- Your savings will be invested in Christian Church building projects

BOARD OF CHURCH EXTENSION OF DISCIPLES OF CHRIST

222 S. Downey Avenue
Indianapolis 7, Indiana

For further information or to make your initial deposit use the coupon at the right.

Board of Church Extension
222 S. Downey Avenue
Indianapolis 7, Indiana
Gentlemen:

WC-4/57

..... Without obligation send me more information concerning your World Convention Savings Plan.

..... I enclose $..... for my initial deposit. Please send me a passbook and signature card.

Name .....

Address .....

City ..... State .....

Global Highlights

News of the World Through the Eyes of the Church

Paul H. Fall to Retire as President of Hiram College

Hiram, Ohio.—Paul H. Fall, president of Hiram College since 1940, has announced his resignation from that post. He will terminate his duties next June.

Dr. Fall first came to Hiram in 1920 as professor of chemistry, a position he held until 1936, when he joined the faculty of Williams College, Williamstown, Mass. It was from this college that he returned to become president of Hiram in 1940.

Born sixty-five years ago in Fountain City, Indiana, Dr. Fall studied at Indiana University, Houghton (N. Y.) College, and Oberlin (Ohio) College. He took his Master's degree from the latter school and then studied at the University of Chicago and Massachusetts Institute of Technology. He received his Ph.D. degree from Cornell University in 1925.

Among the honors received by Dr. Fall during his life are honorary degrees from Houghton College, Williams College and Oberlin College. In 1923 he received a fellowship for study at Cornell.

Mayor of Hiram from 1934 to 1937, Dr. Fall has taken an active part in community affairs. He is an elder in the Hiram Christian Church.

World Council Seeks Action On Closed Madrid Seminary

Geneva. (RNS).—A South American church leader was authorized here recently by the World Council of Churches to consult with Spanish government authorities on the status of a Madrid Protestant seminary they ordered closed in January, 1956.

He is Sante Uberto Barbieri of Buenos Aires, one of the six presidents of the World Council. He was given the commission at a meeting of the World Council's twelve-man executive committee.

The committee was informed that the Spanish government still was refusing to give the Protestant Theological Seminary of Madrid written permission to reopen.

W. A. Visser 't Hooft, general secretary of the W.C.C., said the government let it be known that the seals had been removed from the seminary property and classes could start again. However, he said, seminary officials did not want to resume classes without some kind of written approval from the government. Otherwise, he added, the school could be closed again any day at the whim of a government official.

Both the executive committee and the W.C.C.'s ninety-member Central Committee have formally protested against the closing of the Madrid seminary.

Disciples in Congress Honored at Program

Washington, D.C. (RNS).—Members of Congress affiliated with the Disciples of Christ communion were guests of the National City Christian Church here at a recent dinner. It was the first such affair for the communion.

Eight members of the House of Representatives were present. Also in attendance were several high-ranking officials affiliated with Disciples, including Lawrence G. Derthick, newly appointed United States Commissioner of Education.

Main speaker was Representative Merwin Coad, former minister in Boone, Iowa, who was elected to Congress this past November in a political upset. The 32-year-old minister is the first Democratic member of the House elected from Iowa in sixteen years, and he is the first Democratic Congressman ever elected from his district.

Among other dignitaries present were Judge Green H. Heckworth, president of the International Court of Justice at The Hague, who is a trustee of National City Christian Church; Undersecretary of Agriculture True D. Morse; Assistant Secretary of Agriculture Earl Butz; Charles N. Shepardson, a member of the board of governors, Federal Reserve System; and Neil Bass, a member of the engineering staff of the World Bank.

More than four hundred laymen and women attended. J. Warren Hastings, pastor of the National City

Former Missionaries to Serve in Philippines

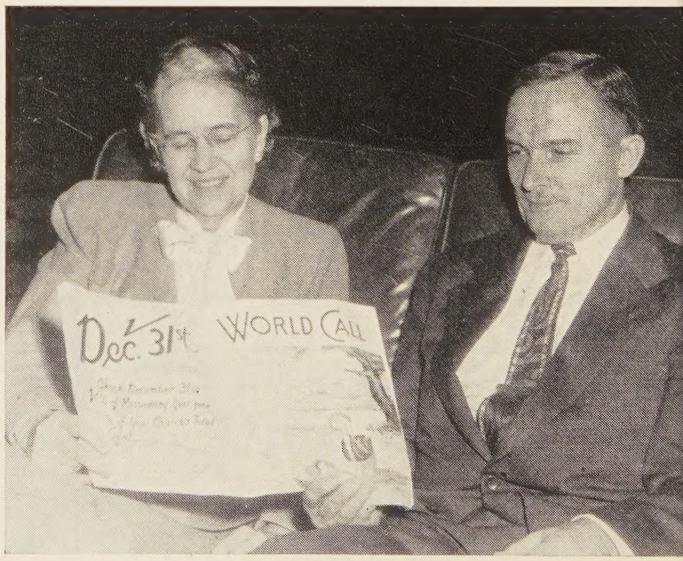
Dr. and Mrs. Lewis S. C. Smythe, former missionaries to China with The United Christian Missionary Society, will serve in the Philippines on special assignment beginning June 1.

Dr. Smythe, professor of Christian community at The College of the Bible, Lexington, Ky., will serve as assistant to the president of Silliman University on rural life program. He will help initiate a program of rural orientation for the entire university, which includes five colleges.

Mrs. Smythe, a physician, plans to devote a part of her time to work in the Silliman University hospital. She was born in China, the daughter of Mr. and Mrs. Frank Garrett, Disciples' missionaries, and she herself served as a medical missionary in Nanking. For three years she has been on the medical staff at Berea College, Berea, Ky.

Dr. Smythe served twenty-three years as a professor in Nanking.

The Smythes read about the Philippines in World Call.



Board of Church Extension Elects Officers for the Year

OFFICERS of the Board of Church Extension of Disciples of Christ were elected at the annual meeting of the agency held Feb. 6 in Indianapolis.

H. C. Gemmer, Indianapolis insurance executive, was re-elected president of the Board. Lloyd V. Channels, minister in Flint, Mich., was elected first vice-president.

A report from William T. Pearcy, executive secretary of the Board, pointed to record gains in church extension for 1956. (See photo and story on page 39.)

In photo at right are, left to right, Lloyd V. Channels of Flint, Mich., and H. C. Gemmer and W. T. Pearcy, Indianapolis.
—Strattman Photo

Church, announced plans to make the gathering an annual event.

In his address, Representative Coad challenged members of Congress and other government officials to act upon "consecrated, intelligent belief." He said the nation is facing the "dawn of a new day" as the result of a greater disposition on the part of Christians to make life more meaningful by living their beliefs."

Concern Voiced over Parochial School Trend

ATLANTIC CITY, N. J. (RNS).—Delegates to the thirty-ninth annual meeting of the National Lutheran Council here voiced "grave concern" over what they called a trend toward the development of parochial education as a substitute for public schools.

They said in a resolution that while there is "a legitimate place for parochial schools" in U.S. education, interest in them "has led to indifference and even opposition to adequate provision for public school needs of a community.

"The Council expresses its conviction that in our country public schools constitute the chief instrument of general education for our children," the resolution declared.

Russell Harrison Addresses Latin American Youth Congress

BARRANQUILLA, COLOMBIA.—Russell F. Harrison, associate general secretary of the World Council of Christian Education and formerly director of youth work with The United Christian Missionary Society, was guest speaker at the Fourth Congress of Latin American Evangelical Youth, held here recently.

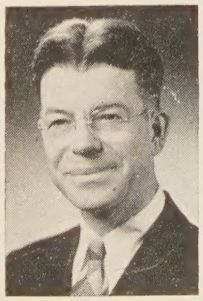
Mr. Harrison spoke on the theme, "Christ—the Way, the Truth and the Life," which also is the theme of the fourteenth World Convention on Christian Education to be held in Tokyo Aug. 6-13, 1958.

Prior to the Congress, Mr. Harrison met with national Christian councils, federations and alliances in eight Latin American countries. Ways were sought of utilizing the new Spanish Sunday church school curriculum which is being prepared cooperatively through the division of foreign missions of the National Council of Churches by communions working together in Latin America.

Also, discussions were held with the councils or alliances with regard to their representation in the Tokyo convention, which will bring together some 3,000 Christian education leaders from more than sixty countries.

James D. Wyker to Serve East Pakistan Christians

INDIANAPOLIS.—James D. Wyker of Mt. Vernon, Ohio, has been named to serve among the rural Christians of East Pakistan. A minister of Disciples of Christ and an authority in rural life concerns, Mr. Wyker will have responsibility for assisting persons uprooted from their farms by past political developments and those suffering from seasonal flood and famine.



Mr. Wyker

Appointment of Mr. Wyker was announced here by the department of ecumenical service of Disciples' Council on Christian Unity. Funds for his support are provided through Week of Compassion offerings.

According to Robert Tobias, associate executive secretary of the Council, East Pakistan is at present suffering a critical food shortage. American Christians have sent emergency relief supplies through Church World Service, relief arm of the National Council of Churches. Mr. Wyker will help with the distribution of these supplies and will assist in agricultural development and in the establishment of agricultural cooperatives. His work will be under the East Pakistan Christian Council, an ecumenical body of churches in that country, and in association with the World Council of Churches.

Mr. Wyker is a qualified economist, rural sociologist and cooperative organizer with twenty-five years of experience as a rural minister, educator and ecumenical leader. He holds degrees from Transylvania College and The College of the Bible, Lexington, Ky., and from Union Theological Seminary in New York City.

C. O. Hawley Honored At Dinner on March 6

INDIANAPOLIS.—C. O. Hawley, executive director of Unified Promotion since its formation in 1935, was honored at a special dinner here on March 6. Dr. Hawley retires on June 30.

Several hundred persons participated in the testimonial dinner,

—Photo by Fred Michel

Michael Saenz, a missionary in Puerto Rico with The United Christian Missionary Society, standing, addresses the joint administrative conference held recently in San Juan.

Disciples Hold Puerto Rican Consultation

UNUSUAL significance is seen by leaders of Disciples of Christ in meetings held in January at San Juan, Puerto Rico.

The meetings were joint consultations of representatives of the administrative board of Disciples in Puerto Rico and a commission of five representing The United Christian Missionary Society. A delegation from the island had been in the U.S. earlier for similar sessions.

The two groups discussed mutual concerns in regard to the program of Disciples in Puerto Rico and laid plans in the areas of Christian education, evangelism and stewardship. The joint group appointed Carmelo Alvarez-Perez general field secretary of the Puerto Rican work. Relationships with the New York Puerto Rican churches and the provision for ministers to serve these churches was a major item of business.

Representing Disciples in the United States through the United Society were A. Dale Fiers, Virgil A. Sly, Fred W. Michel, and Mrs. Mae Yoho Ward.

---

which was sponsored by the board of directors of Unified Promotion.

Participants in the program were Myron C. Cole, minister of Central Christian Church, in which the dinner was held; William T. Pearcy, executive secretary of the Board of Church Extension; George Walker Buckner, chairman of the central committee of Unified Promotion and editor of WORLD CALL; Barton Hunter and Virgil A. Sly of The United Christian Missionary Society; Mrs. Chloe Kelly, Ohio Christian Women's Fellowship secretary; Lester B. Rickman, president of the National Association of State Secretaries; and Hollis L. Turley, Pension Fund executive secretary.

James A. Stuart, chairman of the board of directors of Unified Promotion, presided at the dinner. A gift from friends was presented to Dr. and Mrs. Hawley.

JORDAN BARS GREEK ORTHODOX METROPOLITAN

JERUSALEM. (RNS). — Jordanian authorities have declared Greek Orthodox Metropolitan Isidoros of Nazareth *persona non grata* and have withdrawn his permit to enter Jordan territory.

The action came after the churchman had denied Egyptian reports that Israeli forces had looted the historic Orthodox monastery of St. Catherine at Mt. Sinai.

Metropolitan Isidoros, in a statement here, confirmed that he had publicly contradicted the Egyptian charges.

"I am no politician," he said. "I am interested only in the truth. My church was greatly relieved to find that the Mt. Sinai monastery was untouched, and naturally I said so publicly."

REPORT INDICATES Y.M.C.A. ACTIVITY ON CHINA MAINLAND

GENEVA.—A delegation from the World Alliance of Y.M.C.A.'s, which returned recently from a month-long visit to China, reports that twenty-five Y.M.C.A.'s are at work, carrying out religious, educational, cultural and physical education activities.

The three-man delegation visited Peking, Tientsin, Nanking, Shanghai, Hangchow, and Canton. They spent time at the Y.M.C.A.'s in each locality and visited churches, but they also visited several schools and industries and met political and youth leaders. The group talked with the faculties of the theological seminaries in Peking, Nanking and Canton and preached in Shanghai churches.

Hunther Feuser, general secretary of the World Alliance, estimates that there are between 700,000 and 800,000 Protestants in China. He said that the Chinese churches are seeking contact with Christians of the West and that he felt certain the Chinese Y.M.C.A. wants to resume its collaboration with the World Alliance.

DISCIPLE HEADS COUNCIL OF UNITED CHURCH WOMEN

LONG BEACH, CALIF.—Mrs. Glenn Welin, member of Eastside Christian Church here, was installed recently as president of the Southern California, Nevada Council of United Church Women. The inaugural meeting was held in Westminster Presbyterian Church in Pasadena.

Mrs. Welin, at the time of her election, was serving as chairman of the Christian education committee of her church, superintendent of the junior high department, secretary of the Christian Women's Fellowship, and church clerk.

GRANT TO NATIONAL COUNCIL TO AID MIGRANT EDUCATION

NEW YORK. (RNS).—A grant of $112,530 for a new three-year citizenship education project among migrant crop workers has been made to the National Council of Churches' division of home missions by the Schwartzhaupt Foundation here. The foundation granted an additional $2,250 to prepare, publish and distribute a report on the project at its conclusion.

Miss Edith E. Lowry, the division's co-executive secretary, who announced the grants, said the project will center in the midwestern states.

The grant will be used, she said, for educating migrants in their

Special Days

April 14-21	Easter Week of Prayer
April 21	Easter
April 28	Christian Higher Education Day

rights as citizens and for cultivating leadership among them; for the development of the total resources of communities where migrants come, in order to provide for their health, education and welfare needs; and for training the permanent year-round staff of the division's migrant ministry.

First "Youth of Year" Named in South Africa

Johannesburg, Union of South Africa.—Henry Van Bavel, who has been named the first Disciples' "Youth of the Year" in South Africa, recently returned here after a visit to stations of The United Christian Missionary Society in the Belgian Congo.

Mr. Van Bavel was elected as the outstanding young person in September, 1956, when Disciples' South African youth conference was held at Mountain Lodge near Magaliesburg. His expenses for the Congo visit were paid by the South African churches.

The "Youth of the Year" went first to Coquilhatville and Bolenge, where he was met by Mr. and Mrs. Joe Whitmer, missionaries with the United Society, who took him to Lotumbe. He also made a trip into the back-country for an extended visit with the Congolese teachers, who asked him many questions about his country and called on him for a number of speeches.

Yugoslav Churches Aided by Government

Belgrade, Yugoslavia. (RNS).—Serbian Orthodox and Roman Catholic communities in Yugoslavia received state grants last year amounting to $460,670, according to Yugopress news agency.

Grants to the Serbian Orthodox community totaled $262,370, and those for the Roman Catholic community, $198,300.

The Moslem community was given $183,300, or four-and-a-half times the amount it received in 1955.

The total allotments, including comparatively small grants to the Protestant, Jewish and Old Catholic communities, amounted to $652,000.

They included direct subsidies to the religious communities, social insurance contributions for clergymen, individual assistance to certain priests, and grants for the construction or repair of churches and monasteries.

T.C.U. President Named "Outstanding Citizen"

Fort Worth, Tex.—M. E. Sadler, president of Texas Christian University here, has been named this city's "Outstanding Citizen" for 1956. The award will be made officially in May at the Golden Deeds Award Banquet of the Exchange Club, service organization which grants the annual title. Dr. Sadler, president of Disciples'-related T. C. U. since 1941, has led the school in a $15 million building program and has increased its annual income by more than $800,000.

Dr. Sadler

Dr. Sadler has served as president of the Association of American Colleges. He has been a member of the commission on higher education and of the committee on standards and reports of the Southern Association of Colleges and Secondary Schools and has been president of the Board of Higher Education of Disciples of Christ.

Coming to T.C.U. from a pastorate, Dr. Sadler has maintained his interest in the program of the churches. He served as president of the International Convention of Disciples of Christ in 1944-45 and held the vice-presidency of the National Council of Churches in 1952. He was the first president of the Texas State Council of Churches when it was organized in 1953.

Reports Increased Protestant Cooperation in Campus Work

London, Ohio. (RNS).—Increased cooperation among Protestant churches in their work on college campuses was reported to a meeting here of directors of united projects. The meeting, held at the Protestant Episcopal Retreat Center, was sponsored by the National Council of Churches.

David Sageser, executive director of the N.C.C.'s department of cam-

China Mission Courtship Ends in Marriage

A NINE-year courtship which began in the Drum Tower Christian Church of Nanking, China, ended happily on the campus of Texas Christian University, Fort Worth, recently.

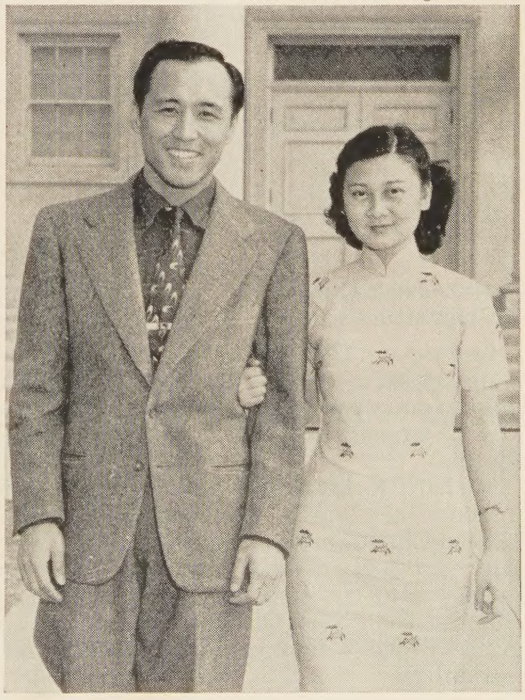
Liu Tao-ting ("Gordon") and pretty Sun Chuen-fang ("Helen") were married in a full Western ceremony in Robert Carr Chapel of the university's religion center. Both are graduate students working on Master's degrees.

The bride, a 1955 education graduate of Taiwan Normal, was teaching in Formosa before coming to the U.S. this year. Mr. Tao-ting, 1949 Nanking University chemistry graduate, taught in Formosa before coming early last fall.

Mr. and Mrs. James H. McCallum, former missionaries in China with The United Christian Missionary Society, were instrumental in bringing the couple to Texas. Mr. McCallum formerly was minister in Nanking. George Fowler, T. C. U. assistant professor, performed the marriage service. C. A. Burch, retired faculty member and thirty-year China missionary, gave the bride away.

The couple will make their home in Fort Worth until they complete their graduate work. Then they plan to return to Formosa to take up teaching responsibilities.

Gordon and Helen are shown on the campus.
—Fort Worth Star-Telegram Photo



pus Christian life, said that there are now more than forty campuses on which four or more communions pool their funds to employ one or more ministers to students.

Another evidence of the increased cooperation, he said, was proposals for merging student groups of various church bodies. He cited especially the proposal to form a new group to be called the United Campus Christian Fellowship. This group would merge the Westminster Student Fellowship (Presbyterian, U.S.A.), the United Student Fellowship (Congregational and Evangelical and Reformed), and the Disciples Student Fellowship.

The two officials spoke at the annual meeting of the division of Christian education of the National Council of Churches.

"We need to allow youth the opportunity for full and free discussion," he said. "Adult leaders should adopt the role of coordinators rather than directors."

Dr. Lentz was moderator of a panel of parents at the meeting. Attending the session were educators, church officials and representatives of youth-serving agencies, including the Y.M.C.A., Y.W.C.A., Campfire Girls, Girl Scouts and Boy Scouts.

He said the fact that 385,000 divorces are granted annually in this country and a million delinquent children are in the hands of the law in the course of a year underscores the urgent need for churches to join hands with youth-serving and family agencies to help bulwark the home.

Commenting on a report of marriage counselors that nineteen out of twenty divorces could be prevented by advance preparation for marriage and by counseling during marriage, he said, "Here is a job the churches should help do."

Disciples Plan Tour on "Church and Economic Life"

Indianapolis. — A "Church and Economic Life Tour" will be sponsored by Disciples of Christ this summer for the first time.

The tour, arranged by the department of social welfare of The United Christian Missionary Society here, will provide a cross-section view of the economic life of the United States and an opportunity to discuss economic issues from the point of view of Christian ethics.

Each tourist will pay his own expenses. The project will extend from July 1 to July 18 and cover some 2,500 miles in the eastern and southeastern sections of the country.

Traveling by bus, the tourists will visit at least ten states, stopping at Tennessee Valley Authority installations, coal mines, steel mills, auto factories, farms, labor union headquarters, chamber of commerce headquarters, and Federal government offices.

Leading the tour will be Barton Hunter, executive secretary of the department of social welfare. Another leader will be Walter W. Sikes, professor of social ethics at Butler University School of Religion, Disciples' seminary here.

Lentz Urges Churches To Develop Family Life

Cincinnati. (RNS).—American churches were chided here for not doing enough to help young people and to strengthen a weakened family life.

Richard E. Lentz of Indianapolis, director of family life for The United Christian Missionary Society, said that high divorce and delinquency rates stressed the need for churches to develop far-reaching programs which would combat family instability.

Beneath the Spire

Jasper C. Havens, minister of Central Christian Church, Pocatello, Ida., was born at Patterson, Calif. . . . educated at Northwest Christian College and the Butler University School of Religion . . . he and his wife, Freda, are the parents of a daughter, Diana . . . he was president of the South Idaho Convention of Disciples in 1955-56 and of the state board of the South Idaho Christian Missionary Society; serves now on the executive committee . . . former secretary of the Pocatello Ministerial Association . . . he is a Kiwanian, Mason, member of the I.O.O.F., and chaplain of the Idaho National Guard.

Mr. Havens

* * *

Mrs. Anna Gray Looney, 67, great-granddaughter of Walter Scott, one of the four pioneer "Founding Fathers" of Disciples, is a member of the Mays Lick, Ky., Christian Church . . . born at Nettleton, Mo., the daughter of Mrs. Sarah Scott Gray, granddaughter of Walter Scott . . . graduated from the Breckenridge, Mo., High School, Mrs. Looney has three children: Mrs. Virginia Wiemier, Vernon L. Looney and Hugh M. Looney . . . beginning in 1915 she was a bookkeeper with the Breckenridge Savings Bank for 18 years . . . also the city tax collector for 13 years . . . in 1933, after her children were married, she moved to Mays Lick and became the companion of an aunt, Mrs. Mary Scott Brooks . . . Mrs. Looney now manages the beautiful home and farm left to her by Mrs. Brooks.

* * *

Ernest Lawrence, outstanding tenor opera singer and guest artist with many symphony orchestras, is assistant professor of voice in the School of Fine Arts at Texas Christian University, Fort Worth . . . he directs music for Magnolia Ave. Christian Church, was song leader and soloist for the 1954 Miami International Convention of Disciples, and music director for the 1955 Toronto World Convention of Churches of Christ (Disciples) . . . he and his wife have two children, Jimmy and Valerie . . . has appeared as leading tenor in over 250 operatic performances with leading opera companies in the United States, Canada, Guatemala, Salvador, and Haiti . . . left his home town of Houston, Tex., to study in New York City where he became a member of Fred Waring's "Pennsylvanians" and of the famed Glee Club under the direction of Robert Shaw . . . has made many guest appearances with various oratorio societies.

Mr. Lawrence

—Bell Ringer

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* James L. Merrell, *Assistant Editor* Janet Sugioka, *Editorial Associate*

Evylin R. Gribble, *National World Call Secretary*

Contributing Editors:
C. E. Lemmon Barton Hunter H. L. Smith J. Edward Moseley

VOLUME XXXIX APRIL, 1957 NUMBER 4

Toward Understanding Indonesia

INDONESIA, one of the important areas in Southeast Asia, "faces a difficult future because of the inheritance of three and a half centuries of colonialism, several years of revolution, and the uncertainties of the present age."

So writes Winburn T. Thomas, *World Around Press* correspondent in Indonesia, a well-informed student of Asian affairs and co-author of a current interdenominational mission study book.

Mr. Thomas defends Indonesia against charges that the country is Communist, as well as against the recent comment in *Time* magazine that the country is just a "banana republic." That term assumes an easy acceptance of democratic government in form but also a situation in which democracy can conveniently be set aside by pressure of selfish interests.

Instead of disposing of the country by name-calling and "self-righteous criticism," says Mr. Thomas, we should know that an honest effort to understand it would be "far more conducive to democratic stability in Asia."

MORE than forty political parties struggle for control in Indonesia. President Sukarno has urged the voluntary disbanding of most of these. Communists have a place in the coalition government simply because they ranked fourth in the recent national election. This does not, according to Mr. Thomas, justify anyone in calling the government "red." Thousands who voted Communist doubtless were moved by the slogan, "rice, land and freedom." This was not surprising in a new country struggling for freedom and trying to raise generally low standards of living.

One of the hopeful things seen by Mr. Thomas as he scans the sky for signs of developing democratic traditions is the relatively large proportion of Protestants in Indonesia. In a population of eighty million there are 3,100,000 Protestants—a minority, but a very enlightened and influential minority by Asian standards. Most Christians can read and write. The general literacy figure for the country has risen from 9 per cent to 25 per cent since the end of the Japanese occupation.

Protestants, the writer reports, are respected in the country. They have contributed greatly to this lifting of educational levels. Their schools are of superior quality. These include 1,500 primary schools and 250 secondary schools.

Mr. Thomas does not minimize the difficulties of the situation in which Indonesian Christians now find themselves "caught between the strong Communist and Muslim parties." As an example, he points out that the leader of the recent revolt, Col. Simbolon, "has taken refuge in the heart of Batak-land where the population is predominantly Protestant."

The problems of Indonesia are many. Among these are sectional loyalties and divisions, lack of a common language, privilege seekers, basic economic disorder and the pressures of agents from without. Despite these, Indonesia is not without hope. And those who would help should seek to understand.

A Time to Take Note

DISCIPLES of Christ are generally aware of the fact that they need to be giving more substantial support to the agencies which carry on their brotherhood work of world outreach. And they have been doing something about it in recent years. At present, however, there are signs that they may fall short of goals they set for the current year. And short, of course, of what the situation demands.

Reports of Unified Promotion receipts for the current missionary year of 1956-57 show increased giving. But the increase is not enough. The normal rate of gain made over the past few years has dropped. Receipts in the first seven months of the year were about $126,000 ahead of the year before. The gain was about seven per cent. But to reach brotherhood goals based on actual needs, the increase should have been over 15 per cent.

Trends can change. Twice in the past decade they have changed for better in the second half of the year. Gains for the total year over those of the first six months increased from 5.21 to 12.826 per cent in 1950-51. A similar increase came in 1954-55.

But these were unusual years—exceptions to the rule. Only unusual effort, planning and devotion can turn the tide and prevent cutting brotherhood programs this year. Ministers, church officers, missions committees and church boards should take note.

Congo Notebook

Wife of International Convention Executive Tells of Her Fascinating Experiences in Bolenge—Where the Prayer Services Begin at Five A.M. *And the Staff Has No Time to Rest*

By EDITH ROSE COOK

EDITORIAL NOTE: *The following comments on the work of The United Christian Missionary Society in Belgian Congo were written by Mrs. Gaines M. Cook. With her husband, executive secretary of the International Convention of Disciples of Christ, she is on a world tour of missions.*

WE had one fascinating experience after another in Bolenge, Belgian Congo. It is in Bolenge that the church has coined the phrase, "As much for others as for ourselves," and out of their little they give much.

On our last day there, I participated in a meeting of the Christian Women's Fellowship, attended by about two hundred women and girls. I shall never forget the eloquent talk by one of the women. Speaking on the pure, Christian life, she ended with a dramatic presentation of two little bundles of food all done up in fresh green leaves. She said, "What do you think is in these?"

The women and girls guessed bread and fish. "Ah," she said, "I'll show you." When she opened them, one contained coarse salt; the other, dried fish. "You see," she said, "they look nice from the outside but you can't always tell the contents! You say you are Christian but maybe you are and maybe you are not. But when Jesus opens the bundles he will know the salt from the fish."

Much Activity at Bolenge

Bolenge is made up of an African village; the schools —both boys' and girls'; the hospital; homes for all the missionaries, which face the road along the river; the press; and finally, down at the far end, the Congo Christian Institute, a cooperative school of high standing. The missionaries all are working long hours. There isn't a talent that isn't used to the utmost, and there never is time enough for the missionaries to do all they would like to do.

Students at Bolenge are eager to learn, and they appreciate being there, and so discipline is fairly easy. L. Daniel Ericson, head of Congo Christian Institute, says, "I just walk into an unruly group and say, 'Remember that there are ten boys waiting for the chance each of you is having. If you don't want it, go home and we'll fill your seat with a good student.' And I turn and walk out. There's no more trouble, for a few have been sent home."

Each morning while in Bolenge we awoke to the sound of the drums beating, followed a little later by singing and the announcement of various prayer services. At five A.M. the villagers would come to the church. Then a little later the press boys would come, followed by the school children.

Everything in the schools starts at 6 A.M. in order that classes may be through by noon. It is the custom to rest from noon until 2 P.M. when it is the hottest. It isn't as hot in Bolenge as it is in Houston, Texas, or Orlando, Florida, in the summer, and it is cool at night.

Life in Bolenge is fairly comfortable, and there is companionship and a core of able African Christians to buoy up Disciples' workers in periods of discouragement by demonstrating what has been and can be accomplished.

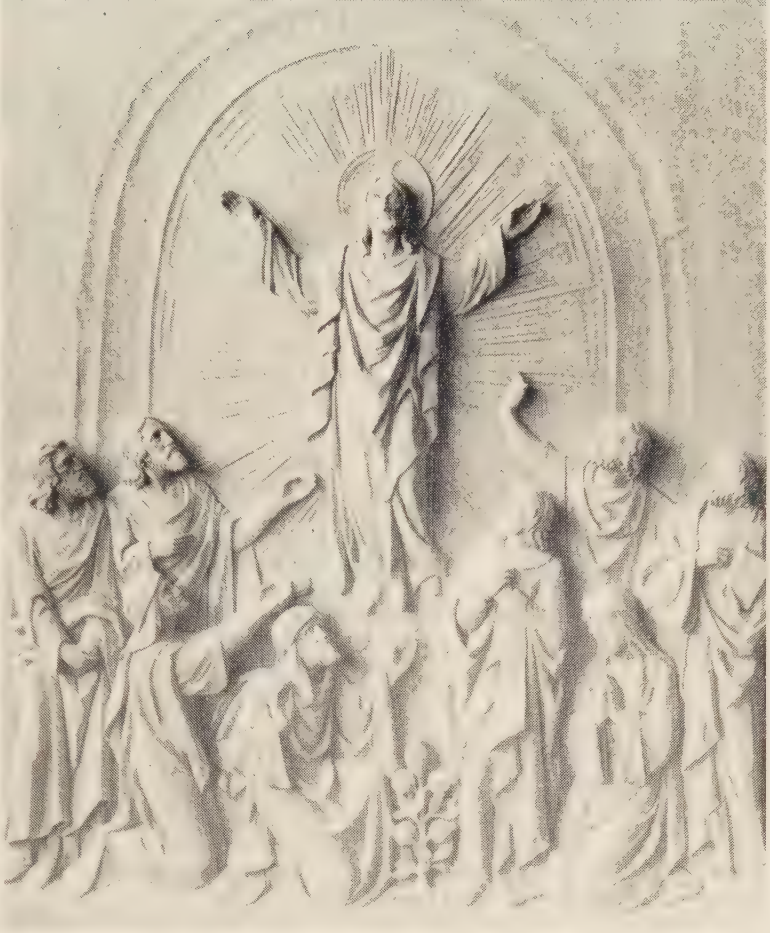
Trip Made Into "Bush"

A trip into the "bush" will always stand out in our memories for we saw the Congolese in their most primitive state, in their little villages of mud-floored houses with thatched roofs and mud walls.

Along the way the missionary who guided us, Louis Harris, would stop to talk with Congolese pastors and help solve problems in the village churches. One pastor had been beaten over a complicated marital fuss involving his sister. Here was a village with no school and fifty children—would we provide a teacher if they built the school? Here was a building used as both church and school—would we provide doors? And so it went.

Our trip was made over rough roads. The brakes on the truck went out, and we were tired—but when we returned from our trip into the "bush" we felt more than ever the friendliness of the people and their keen desire to achieve progress.

Gaines M. Cook watches a mission building project in Congo.
—Photo by Edith Rose Cook



Why Fear Death?

By JOHN SUTHERLAND BONNELL*

ON the last day of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshiper, Burne-Jones, the renowned artist, became increasingly restive and impatient.

Afterwards he said that he kept longing for someone to appear in the chancel and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet—challenging, arresting, defiant, triumphant—was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible synonym to avoid mentioning the word *death*. They meet bereavement not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though he had never died and risen again.

In the latter half of the nineteenth century, when archeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters—N.F.F. N.S. N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read, *"Non fui, fui, non sum, non curo."* "I was not; I was; I am not; I do not care."

Think of one generation after another burying its dead in this mood of utter disillusionment and cynicism, "I was not; I was; I am not; I do not care." It is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy, "The dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed his disciples privately, he spoke as familiarly of the life of the world to come as he might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said, "Let not your heart be troubled . . . neither let it be afraid." While he was going to be parted from them for a while, death, he said, was just like passing from one home to another. "I will make ready for you," he continued, "And when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

The shock of the arrest, trial and crucifixion of Jesus was all the greater for his disciples because they had not understood the full import of these words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and brutal death, and that the forces of evil could win what seemed to be a final victory over him.

Oftentimes I have tried to picture in imagination the mood of the disciples on the first Easter morning. The key to understanding it, one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. In the painting we

*Dr. Bonnell is the minister of the Fifth Avenue Presbyterian Church in New York City.

see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind, and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. There is hope in his face, but it is hope dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shame of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas. This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a re-created world.

Walk to Emmaus

Once again we are indebted to Luke for what is the most graphic story of our Lord's appearance to his followers after the resurrection. The Greek physician alone records the walk to Emmaus.

Joseph Fort Newton calls this chapter in Luke the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing dejectedly upon the highway that winds westward from Jerusalem. They say, "We had hoped that it was He that should redeem Israel." A Stranger has joined them and their hearts burn within them as he opens to them the Scriptures and shows how the Old Testament prophets and seers predicted the coming of a Redeemer. Their souls must have thrilled as he repeated the words of the prophet Isaiah, "He is despised and rejected of men, a man of sorrows, and acquainted with grief. . . . But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Took on New Meaning

Suddenly with divine illumination the stark tragedy of Calvary took on a new meaning. At last they understood what John the Baptist meant when, pointing to the Master by the Jordan, he said, "Behold the Lamb of God, which taketh away the sins of the world!" Having reached their destination, they implored the Stranger to tarry with them, for the lengthening shadows betokened the close of another day.

As they sat at table for the evening meal, the Guest, this strange and wondrous Guest, forsook his role and became host to these men. He took bread and blessed it and brake it. What happened at this moment? Was it a characteristic gesture or movement of his head, a familiar word or look? Or did they for the first time catch a glimpse of those nail-pierced hands that broke the bread? In any case, suddenly they knew him. "It is the Master!" one of them cried. And instantly he vanished from their sight.

The impact of these contacts with the risen Christ were sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ. That gospel demonstrated that love can conquer hate and that life is ever lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave. It made these followers of Christ unconquerable.

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written, "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions. They were daubed with pitch and placed on poles as living torches to light up the further cruelties in Nero's garden."

Lost All Fear of Death

But listen to how one of the great Christian leaders of that early period answered their torturers, "Go on, good Governors, and destroy us. The more you mow us down, the more we increase, for the blood of the martyrs is the seed from which new Christians spring. The teeth of these beasts will but grind us into white flour for the pure bread of Christ." They were the despair of the Roman authorities, for these Christians had lost all fear of death. Fear of death is the mother of all fear. When it is destroyed, every form of fear is vanquished.

As late as the third century of the Christian era, the emperor Diocletian subjected the church to ten years of the worst persecution it had yet suffered. At the end of that decade he had medals struck and given to all his lieutenants and officers. They bore this inscription: "The Christians are no more." But what has history to say on that subject? What is the testimony of the long centuries? It is this: Diocletian is no more. He has returned to dust and to oblivion. But the Christ whose name he blasphemed and whose followers he persecuted rises higher and ever higher in the love and devotion of men. And today it is freely recognized that he is the world's only hope.

Here Is Victory

Would to God that in our own time men and women who have named the name of Christ could show something of this ancient spirit of heroism and self-sacrifice instead of the anemic, bloodless, unheroic witness we too often give for Christ. The gospel of the Resurrection —what a message is this for our feverish, fear-ridden, and death-embracing generation. Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark shadows of the tomb on Easter morning stepped forth One whose omnipotent shoulders lift every barred gate and who has shattered all the bonds of death. He is the Lord of life, the conqueror of death, who is alive forevermore!

Institutional Missions—

Beacon Lights Across America

By A. DALE FIERS*

Dr. Fiers

THE program of the department of institutional missions of The United Christian Missionary Society reaches across America from the beautiful green hills surrounding Hazel Green Academy in Kentucky to the great Northwest where the Yakima Indian Christian Mission is located.

All together there are seven institutions serving in strategic areas where the expression of Christian love and concern has far-reaching implications for persons to be served and for the mind and heart of America. These centers are beacon lights of faith and hope marking the way to spiritual, social and economic well-being. These institutions include three schools, two rural social service centers and two urban centers.

The seven institutions are as follows:

Hazel Green Academy at Hazel Green, Kentucky. This is a junior and senior high school of 118 pupils with a faculty and staff of 30. It has an annual operating budget of $86,076. The school also serves as a community service center as it reaches out to the people with religious programs and agricultural demonstrations, and with its Bookmobile.

Social Service Program

Mt. Beulah Christian Center at Edwards, Mississippi, is a social service program ministering to people in an area of great need. There are 14 persons on the staff. Approximately several hundred people are served monthly. The over-all operating budget at the present time is $33,900.

Tougaloo Southern Christian College, Tougaloo, Mississippi. [See photo story on pages 24-25.] This institution represents the continuation of the educational program of Southern Christian Institute. It is an accredited four-year college with 440 pupils, including 135 who attend Saturday classes and a faculty of 42. It has an annual operating budget of $445,078. Tougaloo Southern Christian College is a joint educational venture between the American Missionary Society of the Congregational Christian Churches and the United Society of Disciples of Christ.

Jarvis Christian College, Hawkins, Texas, is a four-year accredited college with 212 students and a faculty and staff of 55. It has an annual operating budget of $263,570. Jarvis Christian College is one of the major administrative centers for the Board for Fundamental Education, a nationally chartered foundation raising and administering funds in the field of self-help education.

All Peoples Christian Church and Community Center serves in the heart of a great city, Los Angeles. It has a total staff of 18. The membership of the church is presently 370. Hundreds of persons are served weekly in educational and recreational programs and through the activities of a dynamic growing church, which includes many racial groups on a completely integrated basis. The operating budget of All Peoples Church and Center is $71,695.

Yakima Indian Christian Mission at White Swan, Washington, includes the operation of a residence for Indian children who attend the public schools at White Swan. The residence has been filled to its capacity of 36. A church has been established which is showing rapid growth and development. Thirteen persons are serving on the staff at the mission. Church attendance is approximately 100. The over-all operating budget at the Yakima Mission is $42,802.

Mexican Christian Institute, San Antonio, Texas, is one of the leading community centers in the state. It serves annually 5,140 individuals in its recreational, educational, religious and health program. It has a

*Dr. Fiers is president of The United Christian Missionary Society.

New Missions Executive Named

Mrs. Dale

MRS. Mary Dale of Dallas, Texas, has been named executive secretary of the department of institutional missions of The United Christian Missionary Society. She will assume her duties on July 1.

A graduate of Phillips University and Southern Methodist University, Mrs. Dale taught for several years in Dallas. In 1943 she joined the staff of the department of missionary education of the United Society. Upon her marriage to Jack Dale she returned to Dallas. Mr. Dale died two years ago.

She has been a leader in her local church, in the International Christian Women's Fellowship, and in United Church Women.

total staff of 27 and operates on an annual budget of $58,183.

The total number of persons in the seven institutional programs who are related to the department of institutional missions is 204. The total budget of the department, exclusive of the funds that come from other sources in connection with Tougaloo Southern Christian College, is $619,451.

Each of the seven institutions has an executive head handling the direction of program. In addition there has now been established for each a local advisory board or board of trustees, which provides effective local counsel and guidance. It is necessary, nevertheless, to coordinate all of these activities through the administration of a national office.

Task Is a Demanding One

It can easily be seen that the task of determining the over-all policies and giving program direction, as well as providing budget supervision and control, is a demanding one. It is to this challenging task that Mrs. Mary Dale of Dallas, Texas, has been called. She will assume her responsibilities as executive secretary of the department on July 1.

For many years the department had only one national staff member, the executive secretary. However, with the coming of Mrs. Alice Gadd Buckner and the expansion of the program under her administration, it became apparent that the national staff needed to be increased if effective administration were to continue to be given.

At the time of her retirement because of health, Mrs. Buckner had developed an outstanding administrative staff consisting of herself as executive secretary; James Behler, national director of field program; Mrs. Florence Pettit, departmental associate; and Mrs. Sarah Brammer, office secretary.

Has Been Acting Executive

For the past eighteen months Mr. Behler has been acting executive secretary and has done an outstanding work in directing the program of institutional missions. He will continue to carry that responsibility until Mrs. Dale arrives to assume her duties. Thereafter Mr. Behler will share departmental administration with Mrs. Dale.

In addition to the direction of the work outlined above, the department of institutional missions is concerned with the whole field of the institutional approach to social and spiritual welfare among minority groups and persons in areas of neglect and transition.

One of the most important tasks to which Mrs. Dale and her colleagues must devote themselves is that of developing a strategy for the future. This strategy must be geared to the establishment of a mobile and flexible type of program that will enable the department to render service in a larger number of areas in addition to continuing the work in the seven major institutions.

It is a challenging day in which to come into a responsibility such as this, for America is one of the neediest and also one of the most fruitful mission fields of the world.

THE moral and spiritual implications of the national budget are disturbing. Above everything else our budget says to us that our military establishment, like the cowbird in the warbler's nest, is now about to crowd us out of our familiar way of life.

Last year our total appropriations for government expenditures were 52 billions of dollars ($52,199,718,000). Of this, more than 40 billion dollars ($40,783,536,000) went for military expenditures. *This year* Federal appropriations increased from 52 billion dollars to 59.8 billion dollars, or an increase of over 7.5 billion dollars ($7,556,103,000). Of this increase over 5.7 billion dollars or 77 per cent of all of the increase in this year's budget went to provide support for enlarged military programs.

Since we were already spending just about 79 per cent of our national budget for military programs this means that past and present military expenditures are consuming 78 cents out of every dollar Congress appropriates. The dollar influence that the military exerts in its ability to buy the products of industry and to control employment is keenly felt in every major city and industrial area of the nation. Our industrialists, for example, dare not discuss peace or disarmament very seriously for fear of what it might do to the economy.

A SECOND thing that our national budget tells us is that our representatives in government are not willing to implement the faith of the American people in the United Nations and its specialized agencies. A recent Gallup poll indicates that 77 per cent of the American people favor our participation in the U.N. When one looks at the appropriations in our national budget, however, one discovers that Congress allows almost nine times as much money for U.S. Technical Assistance programs as it does for U.N. Technical Assistance programs ($15 million for U.N. Technical Assistance and $135 million for U.S. Technical Assistance). One finds, further, that our total participation in the U.N. financial program only amounts to about 70 million dollars or about 1/8 of 1 per cent of our total appropriations. In short, our giving to the U.N. and its programs is in no way commensurate with the hopes and faith of the American people in the U.N. as an agency for world peace.

A THIRD thing which our national budget seems to say to us is that the most imaginative thing which our government seems able to do at the present moment in the face of world revolution is to vote larger appropriations for the military defense of our nation. Now it is conceivable that great advances in international relations could be made with little or no additional expenditure of money. The depressing thing is that most of our statesmen, Democratic and Republican alike, seem only to think of giving the Pentagon a few additional billions when they face some new crisis involving the world's political, economic and social relations.

At left, the operating room staff at Shanta Bhawan, hospital of the Mission to Nepal, are shown busy with the annual inventory. From left to right, Durga Bahadur, Nepalese trainee; Miss Elizabeth Hill, supervisor of the operating room and delivery room, midwife and anesthetist; and Miss Chandrakumari Jakau, graduate nurse and midwife, first foreign missionary of Disciples of Christ churches in India.

—Photo by Ferger

Nepal Is a Place for Pioneers

By R. L. FLEMING

EDITORIAL NOTE: *The United Christian Mission to Nepal was organized in 1954. International and interdenominational in scope, the Mission is bringing modern medical care to the people of this little mountain kingdom in the high Himalayas between India and Tibet. Miss Elizabeth Hill, missionary nurse in India with The United Christian Missionary Society since 1937, became a staff member of the United Christian Mission to Nepal in 1955. Another Disciple on the staff is Miss Chandrakumari Jakau of Madhya Pradesh, India. Dr. Robert L. Fleming, a Methodist missionary, serves as director of the Mission.*

ACCIDENT on new road. Car over cliff. Send doctor." A few minutes after we received this call, our new ambulance—the only one in Kathmandu—was speeding on its way to the scene of the disaster. Miss Elizabeth Hill hurried to the operating room to get it ready and three hours later, when the life of a young American research scholar hung in the balance, oxygen through the anesthetic machine helped save his life.

Next day a Nepalese woman with a ruptured kidney was also saved. We thanked God for the well-equipped operating room, only just opened, and our well-trained staff.

A prominent doctor in town exclaimed when he saw our arrangements, "You have the best hospital in Nepal!" We are still far from our goal of an ideal institution, but we have made good progress in 1956, thanks to our friends at home who have helped make this work possible.

Just a year ago the United Christian Mission to Nepal moved from Cholera Hospital to Shanta Bhawan (pronounced Sháwnta Bóugh-un), which means "Abode of Peace." We rented it from a sister of the King and started the major task of converting a palace into a hospital. The marble floors were beautiful. Chandeliers came out and partitions went in. Paint, plumbing, new doors and windows all helped to make an effective set-up.

Disciples of Christ have taken special responsibility in furnishing the operating and delivery rooms. First came a fine gas machine, then later a large autoclave and a water-still. Incidentally, the gas machine almost got away from us on the outward voyage. In Jedda harbor, Miss Hill idly examined the landscape through binoculars only to discover her big box on the dock headed for Mecca! In no time flat, Miss Hill had it back on deck ready to continue towards Kathmandu.

Rapid Expansion

Last spring brought a rapid expansion in our hospital program. Mrs. Eunice Stephens had opened her laboratory. In April the Drs. Fleming and Drs. Miller arrived with much additional equipment. In-patients filled the three wards and five private rooms now available, converted from four drawing and ball rooms. Out-patients flocked to the dispensary, the old theater hall, and to our five rural centers. Instead of one doctor, three of them were now on the job.

Christmas was a day we shall never forget. Carol singing began at 5:00 A.M., followed by a staff fellowship breakfast in the gaily decorated library. Our

group had grown from eleven to thirty-three in twelve months. We had had our family Christmas around the tree when a call came from the delivery room.

At noon a runner arrived to say that a girl had been mauled by a tiger; they were bringing her to our hospital. The fact that it was a panther in the zoo instead of a tiger did not make the wounds less severe! Dr. R. Stannard came over from the United States Overseas Mission (U.S.O.M.), and he and our mission staff worked three hours. They were pleased that the injuries healed with no sign of infection. The doctors and nurses barely sat down to eat when another emergency call came. At five o'clock, at nine o'clock, and finally from midnight into the early hours of the morning our staff worked without success. A post mortem next morning showed a malignant brain abscess.

Christmas had been strenuous, but how better could one have celebrated the birth of Christ who came to give his life and give it abundantly?

So many people of Kathmandu are interested in our hospital. Their Majesties, the King and Queen, paid us a surprise visit in August and expressed deep appreciation for what they saw here. The Prime Minister and most of the Cabinet members have come to see us. The Indian Ambassador and members of the Indian Embassy have been frequent callers.

Valuable work hours have been donated by ladies of the U.S.O.M. The Woman's Volunteer Service League, headed by the Second Princess, has come regularly with other ladies of leading families who have served as nurse's aides, interpreters and assistants in the dispensary. U.S.O.M. men have donated blood as have men from the Indian Military Mission.

"Nothing Like This Last Year"

Recently the superintendent of police came to see us. He was planning to send his wife to Delhi for medical treatment but when he looked around he said, "Why, there was nothing like this here last year!" True, Shanta Bhawan was then one of the fifty or more palaces of the city, but now it has become a center of medical activities of which the Nepalese are proud.

The United Mission is international as well as interdenominational. Early in 1954 Methodist Mission representatives were joined by a doctor from the Scottish Mission. Since then eight church groups have workers on the field. One is likely to hear Nepalese, Newari, Hindi, German, Swedish, Norwegian, English and American spoken by members of our staff. Disciples of Christ in Madhya Pradesh, India, have sent us Miss Chandrakumari Jakau, their first missionary to a foreign country. An inquiry has come from another church in India which is thinking along similar lines.

All of our work has been medical, with our chief centers at Kathmandu in the Central Valley and Tansen in West Nepal. Our largest dispensary is at Bhadgaon where we saw thirteen thousand patients last year. We expect to build hospital units both at Tansen and Bhadgaon this year. Now the government of Nepal has given approval for a girl's school in Kathmandu and a community service program in Gorkha District.

Nepal is famed for its Gorkha soldiers. They conquered other Nepalese tribes in the eighteenth century and then spilled over into India as far as the Punjab on the west, the Ganges on the south and Assam on the east.

With eager anticipation last November, three of us set out on a sixty-five mile trek westward from Kathmandu to the heart of Nepal. The closer we got to Gorkha, the more remote we were from the outside world. Food was scarce. Communications were behind us.

When we reached Gorkha City there was little sign of its ancient glory except for two temples dominating the ridge. The city had shriveled to a mere cluster of houses. The acting magistrate took us to the hill overlooking the district. To the north towered three great Himalayan ranges of Annapurna, Panch-chuli and Ganesh Himal, all over 24,000 feet. Small villages below us dotted the lower ranges in all directions.

We might choose any of a half dozen places in this needy area to open our work. Agricultural improvement, adult literacy, teacher's training, and a primary school and dispensary are all a part of our plan for this community service program.

Valley Is Changing

Kathmandu Valley is rapidly changing. Aircraft, automobiles, tourists, dignitaries from foreign countries, village development, schools, hand industries, roads, power plant—so much has occurred in five years. The rest of the country, however, has scarcely been touched. His Majesty, the King, is touring this country for the first time in history; he will learn what conditions are at first hand.

Nepal is the place for the pioneer. In rural areas one lives under conditions that are hard to imagine. Yet our personnel enthusiastically carry on in faith, for each one feels he has been called to use his talents for the country of Nepal.

A baby is crying lustily from the second floor. His mother was brought to Shanta Bhawan in the last stages of tuberculosis. Soon after the birth of her son the mother died. We call the boy Moses. One day he may be instrumental in helping to lead his people from the wilderness into the Promised Land.

Shanta Bhawan, now the hospital of the United Mission to Nepal, was once a palace belonging to a sister of the King.
—Photo by Ferger

—Photo by Walt Sanders from Black Star
Puerto Rican children crowd around a New York ice cream vendor.

What About the Puerto Ricans?

Great Numbers Have Been Moving To the States, and the Churches Must Seek Them, Know Them, and Serve Them—and Also Love Them

By FRED W. MICHEL*

ONE question is being asked frequently today—"What about these Puerto Ricans?" Great numbers of them are moving to the mainland of the United States. Plays about them appear on television. The newspapers mention them, and the churches are even starting to talk about them.

Many persons want to know how many Puerto Ricans are in the United States, why they come, and where are they settling. And it is important that these and other questions be answered. The story is an interesting one, and to become acquainted with the Puerto Ricans themselves is an exciting adventure. It is especially important for church people to get to know the Puerto Ricans, for they can make a significant contribution to American church life.

Have Been Moving to Mainland

Citizens from Puerto Rico have been moving to the mainland for many years, but until recently the number was small. On December 31, 1955, following five years of heavy migration, the Puerto Rican population within continental United States reached 672,000. That is equal to all the people in the states of Wyoming and Delaware plus the city of Galveston, Texas. By 1970 the increase probably will equal the population of New Hampshire.

The overwhelming majority have come to New York City, but since 1930 Puerto Rican citizens have resided in each of the forty-eight states, and the number is growing in practically every state.

Why do they come?

Puerto Rico is a commonwealth of the United States and in many ways, citizens there have the same reasons for moving as have persons on the mainland. The economic motives are, undoubtedly, predominant. In 1941 the average annual family income in Puerto Rico was $360. Through great effort the Puerto Rican government has improved the conditions for the wage earner, but in 1953 the family income had reached only $1,180. In the same year eighty-five per cent of the families in the United States had incomes over $2,000, and sixty-five per cent had incomes over $3,000. Puerto Rico is overpopulated and the rate of natural increase is high, so that there is a constant population pressure encouraging the movement to the mainland.

What kind of people are the Puerto Ricans?

They are a proud people with a long history and strong loyalties.

Puerto Rico is the only territory under the United States flag ever to have been visited by Columbus. He discovered it in 1493. Ponce de Leon became the first governor in 1509. The heritage and culture of Puerto Rico are old and gracious.

The island came under the American flag during the Spanish-American War and the citizens have made progress under the freedom granted them. They have emphasized the importance of education so that between 1940 and 1955 the expenditures for education increased 530 per cent. Two-thirds of the budget of the commonwealth is now used for public education.

The average educational level of the Puerto Ricans in the United States is above eight years of schooling, and many are university graduates.

Newcomers Not Well Equipped

Most of the newcomers to the United States arrive with little money and less knowledge of the fast tempo and sharp competition in American business and industry. Although many have studied English in school, they do not speak it well. They must start at the bottom of every ladder. They accept the most menial jobs, live in the worst parts of the city under unhealthy, overcrowded conditions. But they are moving up!

Many industries and businesses have come to place a premium upon Puerto Rican dexterity and eagerness to do a good job. Many Puerto Ricans are securing additional education and are entering the professions. As they become financially able, they improve their living conditions by moving into better neighborhoods. They become "Americanized" quickly and become assets to the community.

CONTINUED

*Mr. Michel, who has done extensive work among Spanish-speaking Americans for Disciples of Christ, is urban work director in the department of church development and evangelism of The United Christian Missionary Society.

How are Puerto Ricans being received?

Each immigrant group which has come to the United States has encountered some hostility. The Puerto Rican faces many of the same problems as did the Italians and the Poles, but there are hopeful indications that the Puerto Rican's process of adjustment will be made more quickly.

Americans may be learning the lessons of history. Perhaps they are realizing that their mixture of cultures from all over the world has made them the resourceful nation that they are. It is only through continued receptivity to new ideas, attitudes and values that Americans will be saved from hardening of their cultural arteries.

What about Puerto Ricans and religion?

Because the island of Puerto Rico has traditionally been considered Roman Catholic, few Americans have appreciated the power of Puerto Rican Protestantism. Protestant missionaries have been active on the island for more than fifty years and now, although only ten per cent of the island is in the Protestant fold, Protestantism has a political and social influence all out of proportion to its numerical strength.

Protestantism Gains Among Puerto Ricans

As the Puerto Ricans come to the mainland it has been discovered that the Protestant preference is double that on the island. Only half of the nominal Catholics are active. Such a condition presents Protestantism with a tremendous opportunity, an opportunity the churches have been all too slow to accept.

Until very recently the official attitude of the Federation of Protestant Welfare Agencies has been that the Puerto Ricans were "Catholic problems, not ours." The English-speaking Protestant churches have taken the same attitude. A recent survey indicates that only one-half of one per cent of the Puerto Rican population is in contact with English-speaking churches.

The Protestant churches in the communities where Puerto Ricans are settling are doing little to welcome them, less to discover their needs and help meet them, and still less to evangelize the unchurched.

Not being evangelized by existing "old" churches, the Puerto Ricans are starting their own! In New York City alone there are more than two hundred, and most of them are not "denominationally" connected at all.

What About Puerto Rican Disciples?

Because Disciples of Christ have supported a successful missionary program in Puerto Rico for more than fifty years and have many churches on the island, a significant number of the migrating Puerto Ricans have a strong Disciples' background.

Seventeen years ago the first Puerto Rican Disciples' church was started in Harlem. It has been, and continues to be, a remarkable congregation. Located in one of the worst slum sections of Harlem, it is called *La Hermosa*—"The Beautiful," and through the years it has brought the beauty of the gospel to the ugliest of neighborhoods.

Although *La Hermosa* sacrificed to support its minister and missionary and to purchase its tiny building, it always had enough left over to start or help other congregations. It sent its minister to build the Spanish congregation in the Second Christian Church in the Bronx. *La Hermosa* started the church in Brooklyn as well. The Third Church in upper-west-side Manhattan was a mission of the Bronx church, and two other churches were started by individual ministers—*Monte Hermon* in the lower east side of Manhattan, and one in Bridgeport, Connecticut.

Not Confined to New York

Puerto Rican Disciples of Christ are not confined to New York, either. A retired missionary to Puerto Rico, V. C. Carpenter, started a Puerto Rican church in Loraine, Ohio, and another in Tampa, Florida. The Loraine church is being served by a Disciples' leader from Argentina, and a young Puerto Rican minister from New York serves the church in Tampa.

This report would not be complete without the mention of the fact that the Puerto Rican Disciples have given ministers to serve in several other Spanish churches in the United States. Three Puerto Rican ministers are leading Spanish American churches in Texas. One is minister of the Community Center and Church of the Good Neighbor, sponsored by the New York City Mission Society. Another ministers to one of the large non-denominational churches in New York.

What are Disciples going to do about the Puerto Ricans?

They can do several things. First, Disciples can give generous support to the agencies which are assisting the Puerto Rican churches to establish themselves more firmly. They can help in securing more nearly adequate physical facilities. The present situation—in which most of the churches are forced to meet in rented store-fronts—must be changed.

Can Help Start More Churches

Second, Disciples can help these people to start more churches in neighborhoods which are totally or predominantly Spanish-speaking.

Third, English-speaking churches which have a large Puerto Rican population near by can employ a Spanish-speaking associate minister and through an aggressive program build a large Puerto Rican constituency.

Fourth, and probably most important, each church in the nation which has in its area any Puerto Rican citizens should have active fellowship with them and evangelize them.

The Puerto Ricans need to be accepted, to be wanted, and to have friends to help them develop a feeling of belonging in their new homes. They have warm hearts. They respond to genuine friendliness but they are quick to recognize and to resent insincerity. If a church really wants to do so, it can win the Puerto Ricans; and while it serves them, it will benefit greatly itself. The Puerto Ricans bring to a church an infusion of enthusiasm and devotion often unknown in our "old" churches. The Spanish cultural background of the Puerto Ricans will add new life, variety and zest.

What about the Puerto Ricans? Disciples can seek them, get to know them, help them, and evangelize them. They can include them in their fellowship. They can respect the Puerto Ricans and learn from them; and most of all, they can *love* them.

—Photo by Figueras from Black Star

Above, students move in almost endless procession past the doors of the Gastambide Church of Christ (Disciples) in Manila.

Ninety-four Thousand Opportunities

Gastambide Church Stands at Heart of Manila's Student Community

By JOHN F. WHITE*

WHO said opportunity only knocks once? Whoever it was didn't know about the Sampaloc District of Manila, because in the area of the Gastambide Church, a mission church of Disciples of Christ in Manila, Philippines, opportunity knocks at the rate of 94,770 students every day!

According to a recent survey, fifteen major colleges and universities are located within a radius of one-half mile of Gastambide Church. About 94,770 students are enrolled in these fifteen schools. This survey did not include the trade schools and high schools in the area. Also, many of the fifteen schools surveyed have high school departments. What a tremendous challenge! What an opportunity to witness to the future leaders of this young Philippine nation!

About eighty per cent of these students are nominally Roman Catholic. This simply means that they were baptized into the Catholic church as babies, and many of them haven't been in a church since their parents took them there for baptism. Many of this group have since become "active" Protestants, participating in our evangelical churches. It is estimated by those who have made studies in this area that only about fifteen per cent of the Catholics are truly practicing their faith.

Then there are those who do not even have a nominal faith. Recently I was taking part in a Spiritual Life Retreat at Philippine Women's University, in which all students were required to participate. In one of the groups that I was working with we had twenty-one students, five of whom indicated that they had no religion but preferred to join with the non-Catholic students. This represented only a small group in one school. How many more in this same category are there in the other schools of the city?

Most of the young people studying in Manila are from the provinces—the rural areas of the Philippines. They live either with relatives in the city or in one of the many private, and usually crowded, boarding and lodging houses. Manila was almost destroyed during World War II; and although much of the city has been rehabilitated, many of the dormitories for students are less than desirable.

Students Stand Idle

In the evening one can observe many students walking around the streets or standing in small shops. It is possible to see the same students standing idle over a period of several hours.

Classes in the colleges and universities are held both days and evenings, although few students attend both sessions. Some students seem to be hesitant in making efforts to gain friends, and on occasion I have talked with students who do not know other evangelicals living in their own rooming house. There seems to be no planned activity for students in these dormitory groups, the landlord only being interested in his rentals.

For some years now the churches of Disciples in the Philippines have recognized the need for a comprehensive student program. However, due to lack of trained personnel and funds, this need has been met only in part. At present the program is limited because Disciples do not have adequate facilities with which

*Mr. White is a missionary in the Philippines with The United Christian Missionary Society.

—Photos by Figueras from Black Star

John F. White, missionary in the Philippines with The United Christian Missionary Society, is shown in the photo above as he presides at the installation of officers of the Christian Youth Fellowship in services at the Gastambide Christian Church in Manila.

to launch a student work program of any proportion.

Disciples are working with students through the youth department of the Philippine Federation of Christian Churches. They are also working closely with the student work program of the United Church of Christ in the Philippines, and of course, through the local church at Gastambide.

Some colleges and universities will not give Protestant missionaries or nationals permission to work among the students on their campuses. They will not give them permission to use any of their classrooms for Student Christian Movement meetings, thus denying them the opportunity of making a Christian witness in the college community. Fortunately, however, Protestants are gradually overcoming this resistance and are now permitted to meet on the campuses of several of the schools.

The present program at Gastambide Church, aside from the regular Sunday services, has been directed toward students and their needs. The C.Y.F., while directed primarily to the needs of high school students, has drawn into it many college students. The church is providing opportunity for Bible study; it holds mid-week vesper services; a choir is providing a means through which many students can express their faith in music; and Student Christian Movements from different schools have used the church for meetings. Students have come for guidance and counsel and this represents one of the greatest opportunities that Gastambide has—helping young people to relate their religious faith to everyday problems.

As this article is being written there has come to the Gastambide Church correspondence from The United Christian Missionary Society describing the program which they have in mind using Capital for Kingdom Building funds. We have the assurance that very soon many prayers will be answered. We will be able to build a student hostel and center in this crowded student district of Manila.

Center for Students

This will be a center to which students can come for worship, study and recreation. Disciples will provide a library, classes on faith as related to life, and seminars covering all areas of our Christian experience, and the dormitory will provide an experiment in Christian group life.

The primary aim of the program is evangelistic. Our task is to proclaim the gospel and to lead students to accept Christ and to live as his disciples. These students, the hope of the young Republic of the Philippines, are for the most part eager, alert and responsive. They are searching for something that will be a strong base for their faith. They are developing a philosophy of life, and it is Disciples' privilege to help them find a faith and to nurture this faith in Christian precepts.

In the photo below, Mrs. John F. White directs the Gastambide Church choir. Located in the heart of the student community of Manila, the church seeks to serve the needs of these youth, described by Mr. White as "eager, alert and responsive" to the gospel.

"Dear Brad . . ."

W. M. Wickizer, for Twenty-one Years Executive Secretary of the Department Of Church Development and Evangelism Of the U.C.M.S., Takes a Look at the Past and a Glimpse into the Future in This "Open Letter" to His Successor

INDIANAPOLIS
MARCH 1, 1957

J. CLINTON BRADSHAW
MISSIONS BUILDING

DEAR Brad:

First of all, I want to tell you how happy I have been over the recent action of the board of trustees of The United Christian Missionary Society in which they elected you to the position of executive secretary of the department of church development and evangelism. Please believe me, I do not say this just to be polite. I confess that I am rather jealous in connection with this department, having spent almost twenty-one years as its executive; and I could not express satisfaction and joy in your selection if I did not believe that you can take the work and lift it to new levels of achievement and service.

As you come to the leadership of this department you will come into a very rich heritage. *For one thing you will inherit a splendid staff.* Every person is a specialist in his field and continues to grow in the effectiveness of his particular ministry. You will find that you are associated with a group of consecrated, dedicated, hard working, able people, with high staff *esprit de corps.* The teamwork of the group could not be better. The secretaries in the various offices also feel themselves to be a part of the team and are making a significant contribution to the functioning of the department.

Another inheritance that will be yours is a very effective and comprehensive program. This program has been built over the years not alone by the staff of the department but by some of the best minds and most experienced leaders in churches of Disciples of Christ as they have cooperated in the Home and State Missions Planning Council. Few, if any, communions today have as rich and varied a program of church development as have Disciples. Local church organization and administration, membership cultivation, worship and the devotional life, evangelism, ministerial placement, recruitment, ethical standards and ordination procedures, special urban and rural church techniques, church maintenance, the organization of new congregations—these are some of the major areas in which you will discover you have inherited an ongoing program.

A third significant inheritance that will be yours is that of cooperation on the part of state missionary societies and their staffs. The department is not working at the task alone but is teamed with state boards, state planning commissions, state secretaries, and state staff specialists all across the country.

A final inheritance that will come to you is that of prestige. Over the years there has come an increasing appreciation and confidence on the part of ministers and lay leaders in regard to what the department is seeking to accomplish through its program. More and more churches are making effective use of the materials prepared and released by the department.

When I came to the department in the spring of 1936, I found the psychology of American religious life to be contractive. "We have too many churches." "The evangelistic opportunity in our nation is not what it once was." "Home missions is a thing of the past since the frontier is gone." "Maybe we need better ministers but we certainly do not need more ministers." These and many similar things were being said. Now, as you come to this department, you face a quite different religious psychology. Once again the United States and Canada are expansionist in their thinking and herein lies your greatest opportunity.

Our population is growing rapidly, and this fact certainly makes necessary a stepped-up program of es-

At right are members of the staff of the department of church development and evangelism of The United Christian Missionary Society. Dr. Wickizer says that every person "is a specialist in his field and continues to grow in the effectiveness of his particular ministry." This is the staff inherited by the new executive secretary.

TOP ROW, left to right: Dr. Bradshaw, new executive secretary of the department; Jay R. Calhoun, director of ministerial services; Fred W. Michel, director of urban work; and Dale W. Medearis, director of town and country church.

BOTTOM ROW, left to right: David S. McNelly, associate secretary in charge of evangelism; Hermon Burke, director of church establishment; Samuel F. Pugh, director of church development; and Mrs. Virginia Zumwalt, editorial associate.

tablishing new churches. Currently Disciples are organizing about 65 new congregations a year. The number should be at least 150 new churches a year.

In coming to the executive leadership of this department you face a nation that presents an unrivaled evangelistic opportunity. We are told each year that the proportion of church members in the population has increased, but this should not blind us to the fact that there are currently more people in the United States who are not now nor have they ever been members of any church or synagogue than at any time in the history of our nation. What an evangelistic opportunity!

As you assume your new position you will find that there is a crying need for better churches. The cultural level of the United States and Canada is on the increase. The education of our citizens is on the upgrade. Competition for the time, leadership and resources of our people grows ever more fierce. Mobility of population forces most of our churches to work in a fluid community. All of this means more highly trained ministers, richer and more varied programs in our churches, better physical facilities, and more competent lay leadership if the church is to minister adequately.

A growing church means more recruits to the ministry. Disciples cannot far outrun their ministerial supply. More young people of the highest quality must be recruited for full-time Christian service.

Disciples Have Urban Concern

The fact that almost sixty-five per cent of Disciples' church membership is now to be found in urban churches suggests that we can no longer delude ourselves by saying that we are a rural people and that it does not matter greatly what happens to us as a people in urban areas. The fact is, we have a tremendous urban problem on our hands, a problem with which we are only now making a beginning as far as its solution is concerned. Much more attention must be given to churches in urban areas, particularly those in great metropolitan centers.

But we cannot forget rural America. While it is true that each year sees a smaller percentage of our population living in town and country, it also is true that there are more people living in rural America today than ever before. Some of the most perplexing problems you will face will have to do with the churching of rural America, but you must face them and solve them if you can.

Brad, I really am a little jealous of you and your opportunity. When I think of the challenges of the next twenty years I wish I could stay with the department through this period of time. My only consolation is that in my new position I still will be actively related to the department.

May God bless you in your work and give you strength and wisdom for the task that has been laid upon you.

Your friend,

Willard M. Wickizer

THE many changes in the biblical vocabulary of the Revised Standard Version of the Bible made a concordance necessary and inevitable. However, the preparation of a concordance is a long, painstaking and tedious work. The *Hazard Concordance of the American Standard Version* was more than twenty years in preparation. And now in about six years after the first publication of the RSV we have *Nelson's Complete Concordance,* more complete and accurate than any previous work of its kind. The miracle machine called Univac was called into service. In the course of eighteen months this machine was able to list all of the words of the Bible in biblical sequence. It is, therefore, a complete and absolutely accurate word finder.

The book is beautifully printed in clear type on good paper and is the most inviting concordance yet printed. It will prove an indispensable work for Bible students. It has one limitation. The Hazard concordance, mentioned above, is analytical, in that the listings of the words are subdivided and organized. Univac, wonderful as it is, "can't analyze." All it can do is to list the words.

IT is the contention of W. Norman Pittenger in his *Rethinking the Christian Message* that a dogmatic assertion of biblical theology is not our greatest need. It is not so much an authoritative declaration of Christian truth that is needed as it is a careful attention to the arts of communicating our message.

If our religion is to be made effective, three things are necessary. First, it must seem relevant; second, there is the problem of semantics and the use of words understood by thoughtful people of our day; and the third is in the "forms of thought" we use. By forms of thought he means that we must enlarge the pattern of cosmic thinking to a vaster universe than men formerly have contemplated; that we must speak in terms of new humility with which people hold modern knowledge—knowledge in which nothing is considered absolute or ultimate; and third, that the word *nature* is used today more comprehensively than formerly so that the categories "natural" and "supernatural" no longer retain their pertinence as an explanation of the way of things.

EVERYTHING that Professor John Knox writes is worth reading. This is especially true of his latest work, *The Integrity of Preaching.* One point he makes is particularly good because it illustrates the whole of his work. He pleads for biblical preaching—because it is *good* literature, it is *our* literature, and it is *God's* literature. We must get back into the first century and feel its impact if we are to preach Christ. But first-century preaching is not enough. Many biblical preachers stop there and that is all. We live in the twentieth century and preaching must be relevant. A man can do biblical preaching without being relevant and he can do relevant preaching without being biblical. Dr. Knox pleads for the union of the two.

(Continued on page 40)

Let's Keep Easter Christian!

The Second of Two Articles on the Observance of Easter in the Home

By RICHARD E. LENTZ*

EASTER is in danger of losing its Christian significance. Commercial interests are becoming more and more aggressive. Even church people and church services have attempted to make Easter a time of dramatic productions with extravagant costuming.

Easter has been one of the periods of the church year in which families have had a share. What will be the effect upon the observance of Easter in the home of this growing emphasis upon material values? What should Easter mean in a Christian home? How may it be recognized appropriately?

To the first of these questions many will be tempted to give too easy an answer. Is it helpful to say that Easter is the anniversary of Christ's resurrection and that therefore it means the hope of eternal life to families? Yes, it is helpful but only if members of the family are old enough to comprehend "death" and "eternal life."

It is likely that children, even though they may be directly affected by the death of a parent, or brother or sister, do not understand what has happened. They are conscious of loss or separation but do not appreciate the finality of death. Children are not capable of thought about life beyond death in meaningful terms. They think of those not present as being away on a visit and soon to return.

What Shall We Say?

What shall we parents say to our children at Easter time? We should read to them the biblical narratives of Jesus' resurrection and answer all of their questions truthfully to the best of our ability, never being afraid to confess, "I don't know." But in addition to this reading and conversation can we not bear testimony to our own faith?

God knows and shares our loss as he does all of our unhappiness. Around every loser or mourner there is a circle of loved ones—our family and friends. This helps us in unhappiness. From every loss—even by or in death—there is something to be learned or gained, and God will help us achieve this gain. The Christian's security does not rest upon his own durability but upon God's love. Easter is the time when God showed how much he loves us!

Many people go to church on Easter who are not in the habit of attending church services regularly. In the crowds (sometimes they cannot be called congregations) that go to church on Easter Sunday children may be confused. Families may wish to make special plans that will prepare their younger members for more meaningful participation in the church services.

Reading the Bible aloud at home will familiarize children with the words and events of the first Easter. In family group singing at home children can be taught Easter music and songs. Simple prayers at home may include phrases that will be encountered again in the church worship.

Easter has been a time of personal commitment to a "new life in Christ." Probably more people join the church during the Easter season than at any other time. Families may become aware of the intention of children or young people to join the church before even church leaders know of it.

One of the delicate privileges of parents is to give encouragement without exerting pressure upon children. Sometimes children receive discouragement from their parents when the proposal is made to join the church. In very rare instances a child "too young" may decide he wishes to confess his faith in Christ and to join the church. Does one at any age ever understand all that it means to accept Christ or belong to the church? To a child who comes to the decision to "go forward" it is the *right thing to do,* and parents who seek to dissuade him will be misunderstood regardless of their motives.

But perhaps many more of us err in the other direction: we fail to give to our children the needed suggestion or encouragement to commitment of self to Christ. And of course many of us deprive our family of the example our commitment would provide. Easter is an appropriate time for whole family commitment through joining a church together as a group.

Family Activities

There are numerous activities for the Christian family at Easter time. On an evening together at home the family may write notes of comfort to friends who have experienced sorrow or who are ill. The printed materials provided by the Sunday church school include many suggestions that families can use in home decoration or family worship.

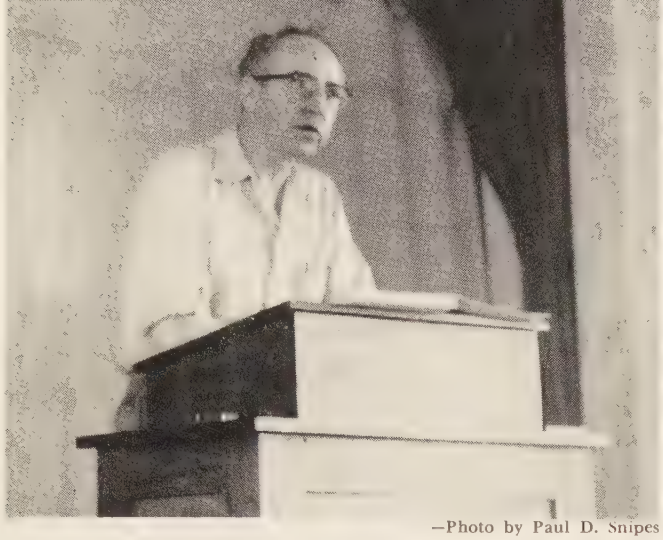
Several movies are appropriate for home showing. Easter music of great choirs is as inspiring at home as in church; so recordings are fine for family listening. Occasionally a family with imagination has written a family play or pageant for Easter.

Family service projects are more easily developed. One family plants daffodil bulbs in small flower pots and grows flowers in quantity for the church at Easter. Another family in a small church handles the labor of the special mailings during the season.

Easter is worth keeping only if we can keep it Christian.

---

*Dr. Lentz is national director of Christian family life in the department of religious education of The United Christian Missionary Society. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.



—Photo by Paul D. Snipes

Dr. Sly addresses the Longa Ministers' Conference in Congo.

Every Land Is A Mission Land

By VIRGIL A. SLY*

ONLY a few short weeks ago Mrs. Sly and I sat on the Mount of Olives in the early morning sunlight, watching the city of Jerusalem come to life in the light of a new day. To our left we could see the hills beyond Jerusalem, which are in the land of Israel, and if we looked closely we could see the walls, the barbed wire and the patrolling soldiers guarding this uneasy frontier. I recalled the blunt statement of our guide who had said, "Jerusalem is called the city of peace, yet it has never known peace."

Our minds naturally were filled with the teachings of Jesus because we had visited the old city of Jerusalem on the day before. We had been repelled somewhat by the commercialism and superstition around the sacred spots of the ancient city. Nevertheless, we were impressed and uplifted by the thought that this was the land of our Christ, where he had taught, and where he had embraced the cross for the sons and daughters of men.

Remembered Words of Jesus

As we looked over the ancient city there welled up within me the words of Jesus, spoken when he too must have been overlooking the city: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings and you would not."

Jerusalem, however, is not the only troubled city of the world. As I sat there I thought of the great cities of the world where I had been in the past few years. I thought perhaps the spirit of Jesus Christ must be brooding and crying again, "O Jerusalem, Jerusalem," because the cities of our modern world still were refusing his love in 1956 as Jerusalem did in his day.

The agony of the heart of God as portrayed by the cry of Jesus must always ring in the ears of sensitive Christians as we review the Jerusalems of our day. As we continued on our world mission journey, visiting city after city and country after country, the reality of this spirit of Jesus brooding over the cities and nations became the basis of our understanding of their needs. If ever I held to the belief that only certain lands of the world were mission lands, this long mission journey dispelled that idea completely.

Every land is a mission land. Christ compels us to go wherever people are. The Christian concept of mission ignores language, race, nationality or culture. It only recognizes need. This concept of mission cuts through all barriers that separate men and reveals in vivid reality their real need of the transforming, redemptive love of God through Jesus Christ.

On such a journey as I have made, one cannot escape the fact that *we live in a revolutionary world.* We are made increasingly aware that Christianity itself has played an important part in the creation of the forces of unrest that plague our world. The basic teachings of Jesus are revolutionary. It could be said that it is the gospel of Christ that lies at the root of today's revolution.

Jesus taught that the individual was important, that he had a soul, and that he was not to be used as a pawn in the ambitious game of rulers and demagogues. He taught that man has an inherent dignity and that he should not be humiliated and crushed under the ambition and greed of men or enslaved by systems of power—political or religious. He pointed out in his teachings the necessity of freedom. He lifted up the objective of common justice for all men. Above all, Jesus called for dependence upon God rather than upon the secular forces of the world to guide the destiny of mankind.

Americans Owe Much to Gospel

Americans often do not realize how much they owe to this gospel of Christ. Often they do not understand that the basic concept of the government under which they enjoy many freedoms is rooted in these fundamental teachings of Jesus and is based upon the inherent rights of the individual. It is only natural that after centuries of Christian teaching throughout the world, men should rise and begin to demand that they have rights, that they have dignity, that they need freedom, and that they must have justice. It is inevitable that they begin to question the right of more powerful groups than they to determine their future. It is the repression of these values of the Christian gospel that is bringing about the anger and bitterness of man. So the world becomes a mission field wherever men hunger and struggle for their God-given rights.

*Dr. Sly, executive chairman of the division of world mission of The United Christian Missionary Society, recently completed an extensive administrative tour of mission fields of Disciples of Christ.

Christ Compels the Church to Ignore Barriers of Language, Race, Culture And Nationality and to Go Wherever People Are—A Report from a World Missions Leader on His Global Tour

Not only did my concept of mission change as to breadth and content, but I also found a new oneness of our world.

This is difficult to believe when one faces the new barriers of nationalism, communism and the Western and Eastern alliances. But it is there. This is one world in the purposes of God. The needs of men are the same wherever they are or whatever their race or nationality. The barriers of the physical world have been conquered by men, mountain ranges no longer separate people, oceans are crossed with ease in hours rather than weeks and months, and continents today are only landing places. The physical barriers of our world no longer isolate ideas of freedom or tyranny. What happens in Washington or Moscow is known throughout the world in minutes after the event takes place.

The day of outside control of peoples by those who dream of empire are over—even if such control is more beneficial than what men will secure in its place. I recall a former colonial administrator who said with bewilderment, "But we did everything for these people. We brought them hospitals, schools, better government, better living conditions." I remember his blank stare when a quiet voice asked him, "But did you give them freedom?"

The day of mutuality is here and we of the West must live with it. Men must find ways whereby they can work together in some partnership or they will destroy one another. We must find ways of living together today or for us there may be no tomorrow. More and more I felt that the revolution of our day was the judgment of God upon our inadequate presentation of his gospel of life. We have believed in his word but have not believed enough to make his teachings dictate our policies toward one another. Even as a church we have not really believed in the adequacies of his gospel; there is not a single mission project anywhere in our world where we have met the challenge with enough missionaries and funds to do the job.

Our world is a challenge to every Christian to make real his belief in the possibility of its redemption through Jesus Christ. Jesus lighted a candle of hope which has been passed on throughout the world by dedicated men and women. I found these lights burning in every country.

I found that the light shines the brightest where the missionary and the national Christian have entered into a real partnership in Kingdom building.

I found a bright light where the churches kept their doors and hearts open to the needs of the souls of men.

I found it where Christians recognized that they were also under the judgment of God.

Found It Where Whole Gospel Preached

I found it where the whole gospel of Christ with all its revolutionary implications was preached and taught.

I found it where courageous souls were attempting to eradicate the walls of separateness that isolate men from one another.

The candle of faith burns the brightest where the younger churches have responded to the call for the unity of the church. They have seen in the folly of separateness a sin which they abhor. Where the churches are united or are thinking of union, there is a new sureness and confidence in the gospel they proclaim. The power of their creative impulse is passed back to Christians in America—one of the "sending" countries. Americans must re-examine their own purpose for world witness to be sure that they extend it in richness of spirit.

Dr. Sly says that the light of hope burns brightly throughout the world "where the missionary and the national Christian have entered into a real partership in Kingdom building." At right, Robert Crawford, missionary who serves as director of literature for the Philippine Federation of Christian Churches, is shown with a sales clerk, Bayani Santos, right, in the bookstore in Manila. A woman customer checks a book which she is thinking of purchasing. Mr. Crawford, who has studied journalism, serves in many advisory capacities.

—Photo by Figueras from Black Star

ABOVE—A student at the college studies in his room in Gallaway Hall, a residence building on the campus for men. Several dormitories care for the 300 students enrolled.

ABOVE—Dr. Borinski, a member of the faculty of Tougaloo Southern Christian College, conducts a civics class in the basement of Beard Hall. The college provides a wide range of studies to prepare the Negro for leadership. Graduates receive B. S. or A. B. degrees in four major fields.

Tougaloo—
"Most N

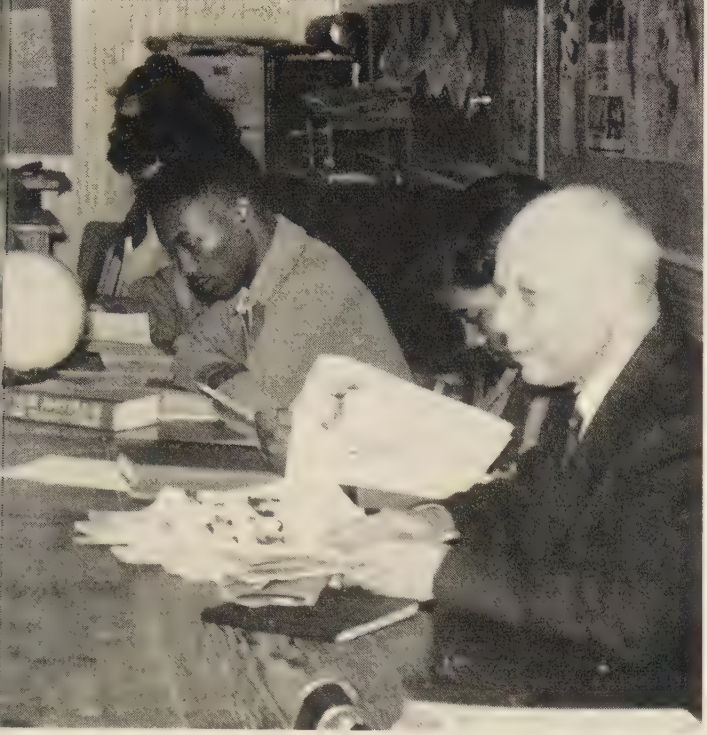
PHOTOS by

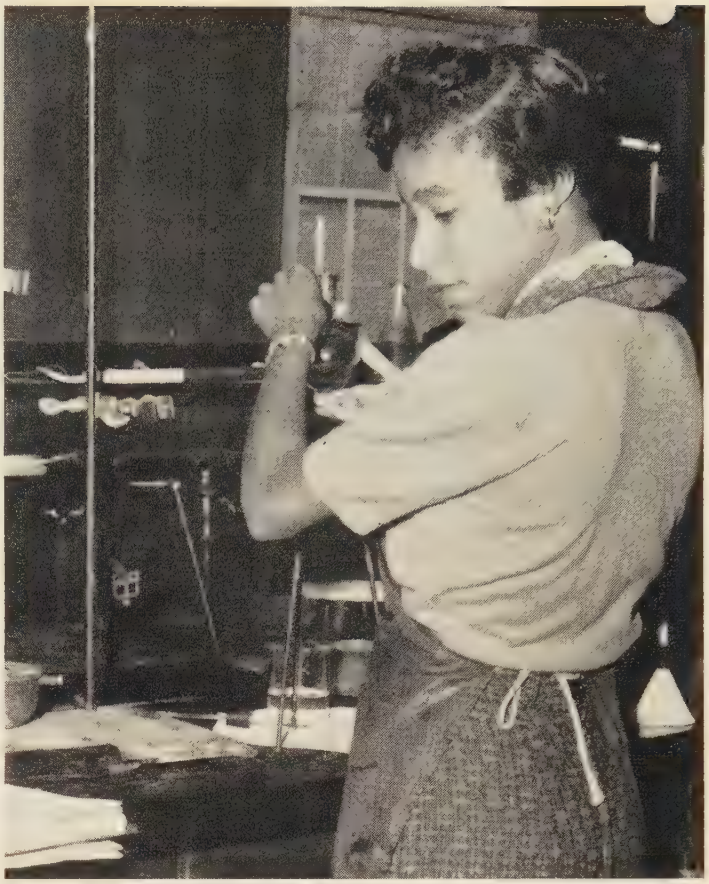
TOUGALOO Southern Christian College at Tougaloo, Mississippi, has been called that state's "most needed college." One of two accredited four-year church colleges for Negroes in Mississippi, it enrolls nearly three hundred students yearly. Its graduates enter the fields of law, teaching, medicine, en-

*Miss Warren is a national director in the audio-visual services department of The United Christian Missionary Society.

BELOW—Two campus leaders at the college check a report in the library. A good library is one of the factors which has qualified Tougaloo Southern Christian College for full accreditation by the Southern Association of Colleges and Secondary Schools.

BELOW—Mrs. A. A. Branch, a student couns
advisors, many graduates go on to enter law,





RIGHT—A student at Tougaloo Southern Christian College uses equipment in the school's chemistry laboratory. A number major in science.

ississippi's
eded" College

EE WARREN*

gineering, social service, and the ministry, providing leadership in vital fields.

Tougaloo is a merger of two mission schools, Southern Christian Institute of Disciples of Christ and Tougaloo College of the Congregational Christian Churches. Today it remains distinctly a Christian institution, providing education and also pursuing the same goals which the churches pursue. Chapel services are held each week, and student fellowships, the Y.M.C.A., Y.W.C.A., and similar groups are active. The campus church serves the entire community.

Heading the college and its well-trained faculty of forty-two is Samuel C. Kincheloe, Disciples' minister-educator.

T.S.C.C. maintains membership in the Board of Higher Education of Disciples and is one of seven institutional missions served through the department of institutional missions of The United Christian Missionary Society.

Tougaloo Southern Christian College is helping to prepare the "new Negro for the new South," said J. E. Walker, a Disciple, one of the members of the school's board of trustees. It is preparing able leaders for these challenging times.

right, helps a girl with a problem. With help from such ng, medicine, engineering, social service, and the ministry.

BELOW—Samuel C. Kincheloe, president of T.S.C.C., stops on the campus to chat with one of the student body leaders following a weekly chapel service.

Raleigh Church Adopts Every Home Plan

Hillyer Memorial Takes Step Forward Sending World Call to Members' Homes

Miss Hattie Parrott, distinguished North Carolina educator, was the one who first conceived the idea of sending WORLD CALL to every home in the Hillyer Memorial Christian Church of Raleigh. —Siddell Studio Photo

OUR church has taken a step forward which we believe will have increasing meaning for its total life and work. WORLD CALL, our brotherhood magazine for the whole church, now goes to the home of every contributing member of Hillyer Memorial Church."

These are the words of R. Frederick West, the aggressive and warm-hearted minister of this vigorous church in Raleigh, North Carolina.

"How we came to adopt this far-reaching policy," says Dr. West, "would make a long story involving many factors. The basic point is that we have become increasingly aware of the importance of an informed church membership. And we have known that those who read WORLD CALL are informed Christians and are moved by deep concerns for all the life and work of the church. They are keenly aware of the responsibilities the church must bear in the midst of a needy world.

"WORLD CALL points out what needs to be done, reports on progress being made, and gives people a sense of fellowship with others in the work of the Church Universal. Our leaders have often expressed the wish that all of our members might have the resources of information and the sense of churchmanship which seem to belong particularly to readers of WORLD CALL."

TWO lay leaders of Hillyer Memorial had a special part in the final decisions which led to adopting the Every Home Plan. Miss Harriet S. Parrott, a member of the Missions and Welfare Committee, suggested that WORLD CALL ought to go to all who pledged to the support of the church's work. The chairman of the same committee, Mr. W. P. Morton, supported the proposal and presented it to the church board. Here it was adopted with enthusiasm. The assumption was that members of the church should have the basic tools of church membership.

When the church made its Every Member Canvass toward the close of the old year the following line appeared on the pledge card:

"Your pledge will include a subscription to WORLD CALL, *our brotherhood magazine. Please keep this in mind as you plan your giving."*

The results were gratifying. Many pledges were increased. And WORLD CALL now goes to the homes of all the contributing members of the church.

AT the first meeting of Hillyer Memorial's church board after the new policy went into effect, Mr. Morton paid high tribute to Miss Parrott as the one to whom chief credit should be given for the decision about which they were all now so happy. The occasion was saddened by the knowledge that "Miss Hattie," as everyone called her, was critically ill in a Raleigh hospital, and was not expected to recover. All were glad that she could know that another of her many dreams had come true. She had expressed the hope that she might live to see WORLD CALL going to every home in her beloved church. She wanted this for two purposes, she said: "To develop laymen who are informed about world affairs and to educate our Christian homes."

MISS Parrott was a foremost leader in education through fifty years. Called her state's First Lady in public school education for her years with the Department of Public Instruction, she traveled widely in connection with her work in the United States, Canada, Mexico, South America and Europe. After her retirement in 1948 she continued to serve as a consultant to a number of educational bodies. She gave much time to public affairs and was active in women's organizations, especially the United Church Women. Better race relations and international affairs were among her deepest concerns.

In 1956 Atlantic Christian College conferred a doctorate on Miss Parrott "for unstinting and dynamic leadership in educational affairs in North Carolina and around the world and for the example she has set for womanhood everywhere and for later generations of teachers."

"Miss Hattie's last attendance at a public gathering," says Dr. West, "was at the 1956 World Community Day service held in our church and sponsored by the United Church Women. Her last unique contribution to our church was the adoption of this new Every Home Plan for WORLD CALL. I was thrilled in the last weeks of visiting, while she was still conscious enough to talk freely, to note that she seemed more proud of this achievement than of almost anything else she had done in her distinguished career."

EDITORIAL NOTE: Any church can qualify for the Every Home Plan by subscribing for WORLD CALL *for the homes of all contributing members. The magazines are mailed to individual addresses and the church pays for the subscriptions at the club rate of $1.50 a year. Some churches use a modified form of the plan and send* WORLD CALL *only to homes contributing as much as 25 cents a week to the current expense or missionary budget. All testify to the growth in knowledge, interest and stewardship among readers of* WORLD CALL.

Leaders of Hillyer Memorial Church examine first issue of WORLD CALL received after the church adopted the Every Home Plan. Seated, from left, Mrs. D. C. Blackwood, C.W.F. president; Dr. R. Frederick West, minister; Miss Eva Langston, church board secretary. Standing, H. G. White, chairman of stewardship committee; W. P. Morton, chairman of missions and welfare committee; C. S. Tatum, chairman of church board. —Photo by Miles Hughey

Mrs. Maria Dayoan Garcia, third from left, director of home and family life for the Philippine Federation of Christian Churches, joins her colleagues in a staff conference. Left to right, around the table, are Cornelio M. Ferrer, Loreto Saysay, Mrs. Garcia, Jose A. Yap, Samuel G. Catli, and Robert Crawford. Mrs. Garcia, Mr. Saysay and Mr. Catli are Disciples of Christ. Mr. Yap is executive secretary of the church federation.

—Photo by Figueras from Black Star

Filipinos Build Christian Homes

By MARIA DAYOAN GARCIA*

FAMILY life of Protestants in the Philippines is much like Christian home life in the United States. Many Asian visitors have remarked that the Filipinos are more Western than Oriental and that their homes are "more American than Filipino." And, as one would expect, family life in the Philippines—just as that in America—is changing rapidly.

Filipino family solidarity is in danger today of breaking up because of the many needs of a complex society which pull the family apart. While this is the trend, there still are many families which remain strongly knit because of the Christian spirit and purpose which dominate their homes.

There are many Protestant families in the Philippines which show their unity through cooperative labor in the house, on the farm and in many neighborhood activities. Sacrifice and tenacity of purpose are to them accepted patterns of behavior. Elder children help with the education of the younger brothers and sisters and in promoting the welfare of the family. They even take over parental responsibilities when occasions command.

Protestants in the Philippines—who number only about half a million—work together, discuss mutual problems together, and also play together in their families.

PLAY and recreation are family affairs. It is in these activities that the members feel close to one another. Consider the simple fun that the family gets when mother or father calls the children around to listen to stories or to participate in family programs after dinner time. Consider the humble pride the members of the family have when they take part in or attend school or church programs where one member of the family is taking part.

How much enjoyment families get out of fiestas, family reunions and the like! Filipinos are very sentimental people. When there is anything special to celebrate they make it a point to gather the family together. Even those members who are married and have gone off never forget to see to it that all members are present when special occasions come up.

Christian families have become more conscious of the need for more wholesome family recreation where all take part freely and forget their position as younger or older, parents or children, and just play and find happiness. Here they develop the kind of spirit that brings them into a team—into an unusual kinship and sense of oneness.

PROTESTANT Christians in the Philippines have to deal with the religious festivals which are more or less public observances. They have discarded many of these festive practices as pagan because they have felt them to be unworthy of the Christian faith. Christian homes are profitably considering the forms of observances which they may use for their religious holidays. They are breaking down the tradition of elaborate and expensive celebrations and are demonstrating a more constructive and more meaningful celebration of birthdays and anniversaries.

Most Filipino families eat together. Most parents require that each member be present at the table no matter how early or how late the mealtime is. It is a common practice of the family to wait for each member of the family to come home before sitting down to eat. This practice in the Protestant Filipino home has provided a ready-made occasion for the assembling of the family almost every day of the year.

The intimate grouping around the breakfast table in Christian homes has provided the best time and opportunity for family prayers, and to some it has meant a period of short study and worship in which all of the members take part. Even the food for which the family is grateful has been much enriched. Demonstrations and discussions on such topics as the "Health of the Family," "Sanitation and Hygiene," and "Balanced Diet" are responsible for stimulating people to use more vegetables and fruits which formerly were not used.

FAMILY worship is increasing among Protestant families in the Philippines. Often families are seen going to church together and sitting together in one pew. Evening devotions, prayers before meals and bedtime, and reading the Bible have been much a part of the life of families. In one denomination alone it was reported recently that more than four thousand family worship centers were established within the past four years.

In recent years Christian family life has been promoted through the churches of the Philippines. It has become the heart of the work of the women's group of the United Church of Christ and The Methodist Church. The Philippine Baptist Convention has the most notable program in the large emphasis which it places on this work through the whole church in all phases of its program.

PREPARATION for marriage is a large part of the program of the Christian family life movement in the Philippines. Answers to youth's questions are found through the training program and adequate literature for them, and this is bearing fruit. Family life teaching in youth institutes, conferences and forums is increasing every year. Marital counseling is a part of the program of the church.

The department of home and family life develops programs for leadership training, helps to promote and conduct family life institutes, conferences and workshops through

*Mrs. Garcia, daughter of a distinguished Disciples of Christ family, is director of the department of home and family life of the Philippine Federation of Christian Churches.

the churches all over the Philippines, and seeks to reach every family by a fifteen-minute radio program. It produces books and bulletins on Christian family life which are written by Filipino experts, and also a good variety of well-selected pamphlets and books from the United States are imported for distribution.

The department operates a lending library with more than five hundred books and magazines on Christian family life. A two-page Christian family life section in *The Philippine Christian Advance* is edited, and a Family Week guide book is published annually in English and in four major Philippine dialects.

PERHAPS the awakened interest and increased desire to build and strengthen Christian homes and family life in the Philippines can best be measured by the increasing number of local, provincial, district and area family life conferences being held and by the greatly increased amount of sales literature on family life.

Audio-visual aids are being produced which reach Christian families more effectively and at the same time reach the general public more widely. National Family Week is observed annually. In the churches as well as in the homes we relate the observance to our faith. To us it is *Christian* Family Week. Nothing can take the place of the Christian democratic home that is sensitive to the presence of God. To us it is the time when we re-dedicate ourselves and our homes to the teaching of our faith.

When all church leaders and families will have fully seen the importance of home and family life to society and the church in the nurture of the young child, the development of religious life and Christian family relationships, and when they believe it to be an important center of evangelism to the present generation, I believe that the "Operation Rapid Growth" program of the United Church of Christ in the Philippines will become more a reality.

NO one can measure the power of the Christian home, which first leads its own children to Christ and then remembers that there are still other people who must be sought. The government's program of better sanitation and hygiene and rural home improvements is good but does not go deep enough to provide power for building and strengthening Christian home and family living. We need Christian parents to build strong families. Every Christian group and institution is being urged to put forth its best efforts in preparing parents for their responsibility to their children, to their church and to their nation.

We claim that the Philippines is the only Christian nation in the Orient. Our mission as Protestants requires us to make it a *real* Christian nation. No country can be Christian without God in her homes. Like Joshua, therefore, we must plead with our families in the Philippines to serve the Lord in their homes—"for as goes the home, so goes the nation." We need more and more to build and strengthen Christian homes and family living for a strengthened Christian democratic Philippines.

—Photo by Mildred Reynolds

Residents of Kota pause as they pass the new Christian church to admire its beauty.

"Big Day" at Kota

By MILDRED REYNOLDS*

IT was not *Bara Din* ("Big Day") in the full sense of the word, for it was not Christmas—and for every Christian in India this is the one *Bara Din*. But it surely was Kota's big day on December 17, for the church of the people's dreams was being dedicated. There was "a feel in the air" and everyone wore a broad smile.

The varicolored paper garlands were fluttering in the breeze, the jeeps were arriving from the neighboring stations, and bicycles were carrying double, triple and quadruple loads as we passed them on the way. Pedestrians and persons with carts paused long enough to greet us with *"Yishu Sahay"* —"May Jesus help you."

Soon about three hundred Christians and many non-Christian friends assembled before the new church. As we gazed at its beauty we caught the spirit of joy from the group of Christians who had built that little gem of a building in the town of Kota. The little white cross on the gable glistened in the sunlight, the blue sky above made a perfect background for it, and the whitewashed walls with the beautifully arched doors and windows caught up the gleam of the morning sun and bathed us in a feeling of warmth and good will.

Eleven village pastors had come in with their families the night before; every local Christian's hut was full, and every available bit of ground around the church was filled with tents.

THE church bell rang and the first part of the service began. The pastor, Nathaniel Peters, read the Call to Worship, and Pastor Samuel, from the Takhatpur area of churches, led in a thanksgiving prayer. After the Bible was read by Pastor Nelson, I led the crowd to the church gate and cut the ribbon. A loud shout of "Glory be to God!" from the audience was followed by music and song.

The crowd came through the gates and onto the verandah, and I unlocked the doors of the church. There before us was a place of worship, simple and beautiful! At the far end of the room and just above the communion table was a rose window in the form of a cross, the side panes beautifully arched, carrying out the color scheme in rose, blue and gold. Paper garlands decorated the ceiling, and the white walls were resplendent with fresh poinsettias and bougainvillea. The floors were nicely covered with new red and green carpets, gifts of the Peters' family. The teakwood furniture on the rostrum was a gift of the T. N. Hills, retired missionaries, and the drawn work table cloth on the communion table was a gift of the Christian Women's Fellowship of the church.

SOON the church was full to overflowing and many were standing outside when the service continued. G. L. Nathaniel of Bilaspur read the Bible lesson, and B. Sadhu of Pendra Road led the dedication prayer. Samuel Maqbul-Masih of Takhatpur gave a most interesting sermon on the church, and Mr. Nelson read the history of the Kota church. Then Mrs. Peters recognized with thanks the gifts of money that helped to build the church.

After the dedication was over, the annual service of thanksgiving followed in which everyone present had a part. Short addresses were given by Mrs. Mary Pollard of Takhatpur, Miss Leta May Brown of Kotmi, and me.

One wishes that many persons could have been sitting at the communion table and could have seen the faces of the people as they came forward and presented their gifts. Everyone gave a gift of money as well as grain, chickens and garden produce; and as I watched them come and go I knew many of them had no grain in their homes, for that area is a famine area this year. But they were there, from every village home, with a gift for their church.

Christians in Kota had for many years dreamed of a little church for their town. As this dream was realized one Hindu gentleman said, "They have lived well, they have taught well, and now God has blessed their labors."

---

*Mrs. Herman M. Reynolds is a missionary in India with The United Christian Missionary Society.

Ten Reasons for Giving

Man's Mixed Motives Range from Low to High

By T. K. THOMPSON*

READERS of WORLD CALL are almost invariably leaders in their respective local churches. A part of this leadership in the local church is directly or indirectly related to Christian stewardship. Adequate financial resources must be available for almost any program in the local parish or in the world outreach of the church.

It is useful for Christian leaders to study motives for Christian giving because, psychologically and theologically, the "why" of Christian giving is more important than the "how much."

Reinhold Niebuhr has taught a generation of theological students that man's motives are always mixed. There is an element of pride as well as an element of faith in every decision. For the purposes of this article, let us list a number of possible motives, moving gradually from the lower motives for giving to the higher, more nearly Christian motives.

First, Christians give to support an institution. Many people say they would not live in a community that did not have a church, and as long as a church is necessary they are glad to support it.

We are living in an era of tremendous respectability and social prestige for the church. It is proper for politicians, corporation executives, school teachers, and all leaders in public life to have an active church membership. Attendance and financial contributions are usually considered adequate symbols of the social propriety of belonging to a church. A great many people support the church as they would a country club. As long as they are members they have a financial obligation and they will fulfill it in much the same way as they would pay any other bill.

SECOND, Christians give to help community and nation. Most people feel that the church is an asset to a local community and that the Christian religion is an asset to the nation. Usually they are not very articulate in the reasons why they feel this is the case and yet, since the church is good for the community and nation, they will support it.

Third, church people give to strengthen morality. Juvenile delinquency is considered by many to be a major problem in the social life of this country today. People like J. Edgar Hoover and others have said that a vital religious faith is the answer to this problem. Likewise for adults, most people feel that the sanctions of religion are powerful in keeping the disorderly passions of a person in line.

Fourth, Christians give in order to promote family life. We are now moving rapidly from the lower motives for giving to the higher, more distinctly Christian motives.

Most Christian people feel that their families are a gift from God, an entrustment, a stewardship. They believe that God has given them their husbands or wives and their children to join with Him in a holy partnership. They know that they will have their children for a few brief years of training before the children go out to make homes of their own. The church is the greatest help in the building of a Christian home.

FIFTH, Christians give to relieve suffering. One of the mysteries of life is that some nations are highly endowed, some people are highly gifted, and some people are greatly exploited. The Christian shares his time and money generously and joyously in order to help those less fortunate.

Another of these mysteries is that some people are gifted with abundant health and others are afflicted with unexplained illness and weakness. For reasons known only to God, many children are left without parents and many older folks are left almost without support.

The Christian is glad to give to relieve all forms of human suffering, acting under the inspiration of Jesus' teaching, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Sixth, Christians give to obey Christ. Jesus taught his disciples, "Go . . . make disciples of all nations." The Christian is moved with a sense of divine imperative to do as his Master has commanded and this obedience takes many forms, one of the most significant of which is the giving of money. A part of this obedience is to share the good news that God was in Christ reconciling the world to himself. The Christian revelation of the Creator God being also the Redeemer God is a blessed experience which the convert must share. Indeed, the gospel is best known when it is most fully shared.

SEVENTH, the Christian sees giving as a means of finding salvation. Men of the twentieth century have rediscovered the meaning and relevance of sin. Man's problem is not his ignorance, nor his finiteness, nor his lack of scientific advance. Basically, man's biggest problem is self-worship, the misuse of God's blessings to fulfill his own selfish desires. In Jesus Christ men find power to overcome this all-pervading selfishness and the power to become sons of God. Christians give because "He first loved us and gave himself for us."

Eighth, Christians give so that they may worship God. Worship is "worth-ship." Whatever is of greatest value—that is, by that very token, what we worship. The Psalmist asked, "What shall I render unto the Lord for all His benefits to me?" Man must worship and the Christian has discovered a God who is worshiped, not with "rivers of oil" or thousands of animal sacrifices, but with a broken and contrite heart. A part of this broken ego is a giving of one's resources to carry out the will of God.

NINTH, Christians give to do God's work. God in his mysterious providence has so made man that men have limited but real dominion over part of God's creation. God gives men freedom to use creatively this handling of His material resources in order to fulfill His gracious purposes for mankind. Men may be channels of God's love, flowing downward and outward. "We are workers together with God."

Tenth, the Christian gives in order to express gratitude. Every Christian stands at the foot of the cross and, as he looks up into the face of Jesus Christ, he cannot but say: "Why did He have to die? It was not for his sins, but for the sins of those around him and for my sins." Then, having first confessed our sins at the foot of the cross in sorrow, our hearts overflow in gratitude that God "spared not his own son but delivered him up for us all."

Then the Christian can sing, "Love so amazing, so divine, demands my life, my soul, my all."

*Mr. Thompson is executive director of the joint department of stewardship and benevolence of the National Council of Churches.

Have We Learned Our Lesson?

FIVE hundred years after the rise of Islam it had become a growing fanatical religion which swept over North Africa and was threatening Europe. Some of its fanaticism may have been due to dissatisfaction. It lacked two of the vital elements which Christianity could supply: the idea of the love of God and the doctrine of grace. Theirs was a cold, impersonal, legalistic religion.

Had we sent them missionaries we could have taught them of the love of God, and the great horde of Moslems might have been won to Christ. . . . Instead of missionaries we sent them crusaders. It seems strange, but you can't teach a man the love of God by trying to cut his throat. So instead of winning them we solidified them into a great wall of resistance, and even today it is almost impossible to convert a Moslem.

We have learned that lesson—or have we? In our day a billion people are turning from their old religions and looking for something more satisfying, more capable of guiding them through . . . such an age. But there are those in our midst who say, "We must build up our armies if we are to deal with this revolution! Let us drop an atom bomb on them and get it over with."

Can we teach people about the love of God with an atom bomb and napalm jelly any better than our ancestors could with a sword?

—WILLIAM D. HALL
Brite College of the Bible Caller

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

TWENTY courses in the evening and Saturday college are being offered this semester. This training is provided for eastern North Carolina residents who work.

On March 1, Byron Welch, minister of Central Christian Church, Elgin, Tex., became director of growth and development for the college. A native of Kansas City, Mo., Mr. Welch attended the public schools there and then attended Swarthmore College, Texas Christian University and the University of Texas. He has held pastorates in Missouri and Texas and served as campaign director for a professional fund-raising firm and as district manager of traffic and sales for Trans-Texas Airways in Houston.

The college has had on display in its art gallery a collection of original Currier and Ives prints. This is the third such showing of the season. The Currier and Ives show was assembled by the Travelers Insurance Companies using the original prints on their calendars. These include scenes of domestic life, adventure on the frontier, hunting, fishing, and pioneer subjects.

Bethany College
Bethany, West Virginia

Vice-president Richard M. Nixon and Chief Justice Arthur A. Morrow, judge of the High Court of American Samoa, have accepted invitations to receive honorary Doctor of Laws (LL.D.) degrees at the college on June 2. West Virginia's Governor Cecil H. Underwood, who will give the commencement address, had formerly accepted a similar invitation.

Louis Cochran, Mississippi novelist and author of a fictional biography of Alexander Campbell to be published in the near future, was the principal speaker at the Founders' Day ceremonies.

Miss Eva Jean Wrather, research scholar on the life and thought of Alexander Campbell and a member of the executive committee of the Disciples of Christ Historical Society, will be the principal speaker for the Minister's Workshop, April 22 and 23.

Dr. Andrew Leitch, retired professor of Bethany and acting registrar, is serving as ad interim pastor of the Beech Bottom Community Christian Church in West Virginia.

At the Ministerial Practicum were the president and two past presidents of the Disciples' Student Fellowship. Bill Barr, this year's president, was the honored speaker. Dick Dickinson, 1956 president and now a student at Bethany, and Mrs. Robert Lemon, 1946 president and wife of the pastor of Bethany Memorial Church, also were in attendance. (Photo on next page.)

Chapman College
Orange, California

A list of Chapman College alumni who have entered the ministry has been compiled. More than 160 names on the list include such prominent ones as Dr. and Mrs. John E. Ross, missionaries to Belgian Congo, who were featured in the TV program, "Monganga"; Dr. Wilbur E. Parry, associate general secretary of the National Council of Churches, and Mrs. Parry; Herbert L. Minard of the Y.M.C.A. in Jerusalem; Dr. Donald F. West, executive secretary in the division of world mission of The United Christian Missionary Society; Dr. Myron C. Cole, pastor of Central Christian Church, Indianapolis; and Dr. Charles W. Severns, state secretary of northern California.

The annual Founders' Day program was held March 12. The speaker for the scholarship banquet was Dr. Bellentine Henley, president of the College of Osteopathic Physicians and Surgeons in Los Angeles. The program was late this year so that the new president of the college, Dr. John L. Davis, might be present.

J. E. Wilkinson completed his services as acting president in March. He rendered outstanding service during this temporary period of office.

Mr. Wilkinson spoke to the southern California ministers at their meeting at the Westchester Christian Church. He pointed out that Chapman College is a child of the church and should be treated as a member of one's own family.

Christian College
Columbia, Missouri

Mrs. Thomas P. Ritchie was appointed to the music faculty of the college conservatory of music, effective Feb. 4. Mrs. Ritchie teaches voice and directs the college chorus and double sextette. A graduate of Hendrix College, Conway, Ark., Mrs. Ritchie holds the Master's degree from the University of Missouri. From 1947 to 1949 she was music supervisor of the Conway public schools.

Mrs. John C. Crighton has been appointed to the music faculty as an instructor in piano. Mrs. Crighton is a graduate of Christian College and the University of Missouri. She has taught privately in Columbia and Mexico, Mo.

College of the Bible
Lexington, Kentucky

Roscoe M. Pierson, librarian, has been named chairman of the Survey Committee of the Disciples of Christ Historical Society.

The third gift of $100,000 has been made to the Centennial Development Program. The gift represents an increase from an earlier commitment of $50,000 pledged by a trustee and Policy Committee member "because of the critical need for ministers and because now is the strategic time for action."

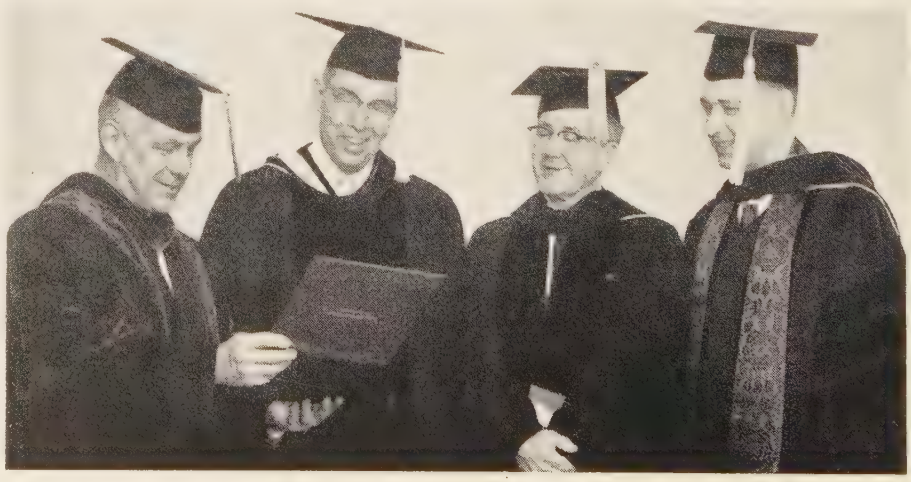
Disciples Divinity House
Chicago, Illinois

The first annual meeting of the newly formed alumni council took place at Disciples Divinity House March 4 and 5. The men serving on this council act as regional liaison through which direct personal interest about the House can be expressed by the alumni. The council will also report to the Alumni Association at the Cleveland Assembly of the International Convention.

House programs center around a dinner on Monday evenings and a luncheon on Tuesdays. The Monday evening programs are more formal, with wives and guests

Culver-Stockton Honors Christian Ministers

Three honorary degrees were granted by Culver-Stockton College, Canton, Mo., on the occasion of the Founders' Day observance. At left is President Fred Helsabeck. Receiving the degrees are, l to r, Beryl S. Kinser, minister of Central Christian Church, Youngstown, Ohio; Thomas O. Parish, minister of Central Christian Church, Memphis, Tenn.; and Paul M. Bolman, minister, Hamilton Avenue Christian Church, St. Louis, Mo. The degrees were conferred in recognition of the Christian pastor, preacher and churchman at his best and of contributions to human betterment.



participating. The Tuesday noon sessions are informal, often dealing more directly with the immediate situation of the participants as ministerial students and as representatives of a particular religious group known as the Christian church. The Monday evening programs generally deal with special features of the religious world.

Drake University
Des Moines, Iowa

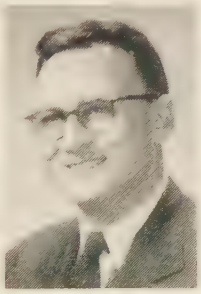
Frank Gardner, professor of Christian thought, was named president of the National Collegiate Athletic Association at its meeting in St. Louis.

The flag that flew over the nation's capitol in Washington, D.C., on President Eisenhower's Inauguration Day is now flying over the university campus. The flag was obtained with the assistance of U.S. Fifth District Representative Paul Cunningham. With it came a certificate signed by J. George Stewart, architect of the U.S. Capitol, to the effect that the flag was flown above the national capitol on Inauguration Day, Jan. 21.

Drake's Community College is in its twelfth year. The current enrollment of 2,917 is an all-time high. This enrollment includes employees from 224 different firms in the Des Moines area. In the past eleven years courses have been offered in 54 Iowa cities. To reach these off-campus classes, faculty members drive, take the bus or train, or fly, covering from September to June 171,000 miles.

Plans for the future are to offer more courses to help business institutions. More science courses will be made available in the evening classes on the campus.

Eureka College
Eureka, Illinois



Mr. Littlejohn

Donald E. Littlejohn of Dixon, Ill., has been appointed director of church relations, according to a recent announcement by President Ira W. Langston. He will join the staff May 1, 1957.

Mr. Littlejohn is pastor of First Christian Church in Dixon, where he helped develop programs in leadership training and educational evangelism, as well as a $50,000 financial campaign for the erection of a new educational building.

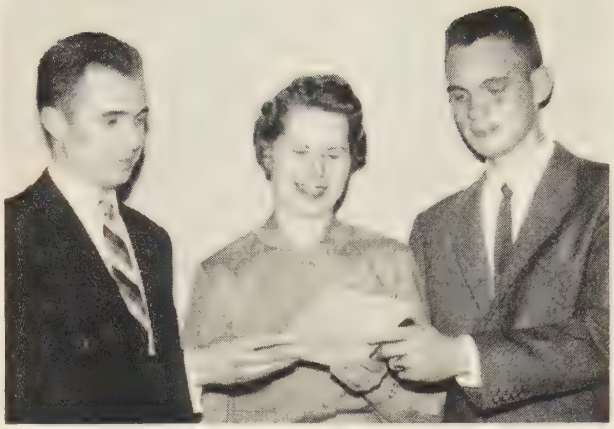
He was graduated magna cum laude from Eureka College in 1948 with majors in religion and speech. He received his divinity degree from The College of the Bible, Lexington, Ky., in 1953.

Northwest Christian College
Eugene, Oregon

The new library was dedicated March 1, followed by open house on March 3.

Ting R. Champie, minister of Broadway Christian Church, Wichita, Kans., brought a series of messages in chapel March 5-7.

The Sprong Dining Room of Burke Hall is adorned with a series of scenic pictures representing states of the Great Northwest. For Oregon there is a picture of sand dunes along the ocean; from California, a mountain scene; and from Idaho, a picture of Boulder Mountain. Montana is represented by a picture from Glacier National Park. The most recent addition is a picture of Dry Falls from Washington.



Student Fellowship Leaders at Bethany

Officers of the Disciples' Student Fellowship of Bethany College, Bethany, W. Va., look over the notes of the February Ministerial Practicum at the college. At the left is Dick Dickinson, 1956 president; Mrs. Robert Lemon, 1946 president; and Bill Barr, this year's president. (See news item on page 30.)

Hiram College
Hiram, Ohio

Through the generosity of the Christian Board of Publication of St. Louis, funds have been provided to decorate and furnish the meditation chapel in honor of Dr. Raphael H. Miller, Hiram '96, who was editor of *The Christian Evangelist,* 1941-48.

Construction is to begin this spring on a new dormitory to accommodate 120 men. The government has approved the application of a loan for $350,000.

The college has received a gift of $15,000 from an anonymous donor. It is to be applied on the current operating budget. On the same day another friend of the college contributed stock worth $16,000 to be placed in a loan fund for students. The donor expects to add to this fund until it amounts to $100,000.

The college is the recipient of a set of Schulmerich Carillonic Bells from John Q. Shunk, an industrialist and philanthropist of Bucyrus, Ohio. The bells were dedicated in a suitable ceremony.

Phillips University
Enid, Oklahoma

Sears, Roebuck and Company is conducting a work-study plan for Phillips University men students. Only junior and senior men enrolled in business administration and interested in retailing as a career are eligible for selection. The training program includes the possibility of a post-graduation executive position in one of the company's stores, following the executive training. Students accepted will work twenty or thirty hours a week in the local store, progressing through all phases of store work with work hours scheduled so as not to interfere with classes at the university.

Dates for the European tour which will be conducted by Dr. Ralph Wilburn, professor of theology in the Graduate Seminary, are June 12 to Aug. 8, inclusive. The Holy Land extension trip will continue until Aug. 16.

An Enid Community Science Fair was held on the campus, March 1 and 2. Scientific exhibits were entered in competition by Enid school children of the grades and high school. Competition continues on the district, state and national levels.

After ten years of separation, Dr. Miklos Nicolson, head of the Business Administration Department, was recently united with his wife and 16-year-old son. Mrs. Nicolson and Mike were finally successful in leaving Hungary after prolonged attempts.

Texas Christian University
Fort Worth, Texas

Dr. M. E. Sadler, president of the university, has been chosen Fort Worth's outstanding citizen for 1956. He was named for the annual Exchange Club award at a luncheon meeting and will be honored at a Golden Deeds Award banquet early in May.

Dr. Sadler is in his sixteenth year as president of T.C.U. Under his direction the university has engaged in a $15,000,000 building program and increased its annual income by more than $800,000. Dr. Sadler, however, has directed his efforts even more to the development of the university's program of teaching than to development of physical plant and facilities.

Dr. Sadler has served as president of the Association of American Colleges, has been active in the Southern Association of Colleges and Secondary Schools, was president of the National Board of Education of Disciples of Christ, and is currently serving on the board and executive committee of the Rockefeller Brothers Theological Fellowship Program.

Transylvania College
Lexington, Kentucky

Dr. Joseph Banks Rhine, outstanding expert in the United States on the new science of extrasensory perception and the new techniques in psychology, was a guest lecturer recently at the college. Dr. Rhine delivered lectures to students and faculty and to the psychology classes of Dr. Hans Hahn. An evening lecture in Morrison Chapel was open to the public.

Dr. Rhine is the director of the Parapsychology Laboratory at Duke University. He was brought to Transylvania as part of the college's plan to bring prominent scholars of America to Lexington.

Miss Mutsumi Kurohashi (center), First Person Story award winner, visits Mr. and Mrs. Kenneth Hendricks, Disciples of Christ missionaries to Japan.

I'm Glad I Went to Japan

An Interview with Rose Wright, Believer in World Brotherhood

THE diary of a Japanese soldier who died in New Guinea in World War II formed a connecting link between Japan and America recently in a heart-warming story of international friendship. Through this diary, Miss Rose Wright, former Disciples' youth worker of Indianapolis, met Mutsumi Kurohashi, 19-year-old daughter of the dead soldier. The story is told in Mutsumi's simple and sincere words in an article entitled "America Seems Near to Me Now" in the *Reader's Digest* for January, 1957.

Miss Wright, the "American Lady" of the story, interviewed recently in her Indianapolis studio, said, "I feel that this story shows what can happen when one individual seizes an opportunity to do something for a person of another country. Through my meeting with Mutsumi and her family I can share in the feeling of joy that missionaries have in their work."

BRIEFLY the story is this. In 1943 on the island of New Guinea, Pfc. Ancil Hatfield retrieved the diary of a dead Japanese soldier. With the permission of the military authorities, he kept it. Then in 1956, Mr. Hatfield, now in business in Indianapolis, learned of a Japanese student in the city who might be able to translate the diary for him.

The student, Ki Nimori, discovered in the diary the name and address of the Japanese soldier. After correspondence with the family, Mr. Hatfield and Mr. Nimori decided to return the diary to Japan. Miss Wright, who was going to Japan, offered to deliver the diary in person to the soldier's family who live in the little village of Hayasaki on Shikoku.

And now this diary of the husband and father, which tells of his love and longing for his wife and little son and daughter, rests on the "shelf of God" in their farm home where it will be held in love and reverence as long as his descendants live.

Mutsumi, with Miss Wright's help, wrote the story of her experience for the *Reader's Digest* and won the $2,500 First Person Story award. Thus, as if in answer to the father's prayers, both his son and daughter will receive the higher education and training which he wanted for them.

Miss Wright has long worked for the cause of international brotherhood. After serving for seven years as national director of young people's work in The United Christian Missionary Society, she entered the John Herron Art School in Indianapolis, wishing to use her talent as an artist to further the cause of world friendship.

IT was in 1951 that the idea of The Wright Studio came to her. At work on revising a copy of *Fun and Festival from the Other Americas*, she realized that there were no accessories available for missionary study programs. Then why not supply some? she asked; and thus The Wright Studio was born.

Miss Wright now provides colorful accessories on current mission study themes for all denominations. These accessories include place mats, napkins, place cards, and table decorations, together with suggestions for using these articles educationally.

From the beginning Miss Wright has worked with Louis LeVier, an Indianapolis artist, and she has employed foreign students as part-time workers. In the fall of 1953, her sister, Miss Nona Wright, for thirty years a cafeteria manager and house mother at Phillips University in Enid, Oklahoma, joined her to help in the work of the studio. Mrs. Gertrude Thompson also works full-time in charge of shipping.

For the coming missionary study in the fall of 1957 on *Christ, the Church and Race*, the studio has created a colorful mobile and a large model church for table decorations, together with small model churches for place cards. Brilliantly colored puzzlemats and napkins, too, are available.

For the Japan mission study next spring the studio has prepared a dramatic red torii, or ornamental gate, standing twelve inches high, together with napkins showing Japanese children at work and play. Little *kokeshi*-doll place cards and Japanese *noshi* or gift symbols help to make a colorful display. These are ordered through The Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana.

During her visit to Japan to gather ideas and material for making these accessories, Miss Wright visited the Margaret K. Long Girls' School and Disciples'-related kindergartens and churches now a part of the United Church of Christ in Japan. She was greatly impressed with the work of the United Church and its Japanese leaders.

WHEN Mutsumi Kurohashi went to Tokyo to prepare her story for the *Reader's Digest*, Miss Wright was happy to be able to introduce her to Mr. and Mrs. Kenneth C. Hendricks, veteran Disciples' missionaries in Japan.

Miss Wright plans to keep in touch with Mutsumi and with as many as possible of the people she met in Japan.

"It is strange," she said, "how I felt almost compelled to return the soldier's diary to his family." From that one act of sincere good will who knows how far the ripples may spread?

Within a few weeks after Mutsumi's story appeared, former G.I.'s have sent in to the magazine more than a hundred Japanese diaries to be returned to the families concerned. Thus further bonds of friendship are being woven between America and Japan.

Schoolteacher Miss Emi Shinokawa (left), interprets for Miss Wright (right), as the villagers of Hayasaki crowd close to hear.

Women and WORLD HIGHWAYS

A New Dress for Mitsu

By FLORENCE M. SLY*

WERE you ever so happy that you felt self-conscious in expressing your great joy? Well, then you can sympathize with little Mitsu.

She was the child I chose from the group in attendance at the Fukagawa Airin Gakuen (School) to receive a new dress. This dress, sent by some Christian Women's Fellowship in America, appeared to be Mitsu's size, so I tried it on her. She was delighted. The other children gathered close. They were very much interested. Mitsu was embarrassed in her great joy when the dress was at last on. I am sure each child hoped those boxes held something new that would fit him!

Two huge wooden boxes had been delivered to Hallam Shorrock in Tokyo, shipped from The United Christian Missionary Society, just before my arrival in Japan. The first thing Mr. Shorrock said upon greeting me was, "Mrs. Sly, I want you, representing the Christian Women's Fellowships of America, to present these boxes to Reiji Takahashi and to participate in opening them at his nursery school. You see, these are the things which the Fellowships of America collected for this project."

SO it came about that I visited Reiji Takahashi's welfare work in the slums of Tokyo. On that morning—cold, dreary, rainy—I was well aware of the fact that I was a member of a C.W.F. in a church in America and that I was representing thousands of women like myself as I identified myself for a few hours with these unfortunate people and their alert, charming children.

Reiji Takahashi, a Disciples' seminary student, started seven years ago carrying the gospel of Jesus Christ to the needy people living under the bridges which spanned the Kanda River, in one section of Tokyo. Reiji began by tending to those who were sick and neglected. He took care of the orphans. He opened a small cottage under the bridges for the instruction of those children who, because of poverty, had no school.

OF course it soon developed that Reiji, with no funds back of him, could not carry out his dreams. But his beginning work incited the sympathy of many Christians and people of good will. After much prayer, a board of directors was organized to assist Reiji. Meager funds were collected and gradually the work got under way. Soon this board was able to build a small church, a simple, one-room frame structure, where they were able to hold Sunday services. Reiji, singlehandedly, continued to tend the homeless orphans and the aged people. Soon he began to send the children to primary school in the neighborhood. These children had not been able, until then, to go to school because of their poverty. The people found to have tuberculosis and social diseases were sent to the hospitals.

This project soon received the attention of people all over Tokyo. The concern of the metropolitan government for these people who lived in miserable shacks under the bridges came to action in December, 1952, when it moved them (so-called slum dwellers) to reclaimed land. This land had been built up out of the water by dumping the city's garbage and trash and eventually filling it in with dirt and cinders. Some very simple housing had been erected and each family was given a tiny unit.

MORE recently Reiji's board of directors, with some financial aid from friends in America, acquired an old factory house which was fixed up for a chapel and a nursery. Slowly new members are being baptized as a result of constant evangelizing. A group of thirty-five now is studying about the Christian faith. One hundred children are in the Sunday school, and between fifty and sixty children from the poorest homes attend the week-day nursery school.

Reiji's sister has dedicated herself to this service; and others, including three nurses, help in carrying on this work. Those who serve these destitute people receive no pay and even share their meager supply of food with those who have the lowest incomes. People in this community have incomes under eighty cents a day. One widow gets twenty cents a day by picking rags. Men with families of several children find it discouragingly impossible to feed and clothe them on such incomes. The people cannot get anything to eat other than waste vegetables, and they have no light but oil lamps and often no oil.

Do you wonder now why Mitsu's joy was so great? Or why it came to be such a meaningful experience for me, on your behalf, to present these boxes of such lovely materials to Reiji for the people he serves so selflessly? The boxes were well-packed; they were filled with many new things, but everything, new and used, was clean and attractively made. It brought a lump to my throat to see how these little children would rub their hands over the fuzzy baby blankets and then lovingly pick them up and lay their faces on them.

—Photo by H. Shorrock

Mitsu was embarrassed in her great joy.

Among the things for babies were many cans of talcum powder, jars of baby oil, and bars of soap. "What is this?" one child asked as he held up a bar of soap. Can you imagine that there are children who do not even know what soap is?

MR. Shorrock proudly told me that the supplies which come from the C.W.F.'s and the Christian churches of America, shipped through The United Christian Missionary Society, were the nicest things received among all relief supplies he receives for the work in Japan. That made me proud. I know you, too, will feel a sense of humble pride in the share you have had in it.

Reiji Takahashi's expressions of sincere appreciation and gratitude to me, on your behalf, for the gifts you had sent were matched only by the pure delight of the children in the nursery school that morning.

But the mother-heart of me was far more deeply touched when I visited in one of the homes, which was such a tiny cubicle for a family. A young mother with a small baby greeted me, bowing in true Japanese fashion. When I presented her with some clothing and warm blankets which she desperately needed for her baby, she bowed again and again in her gratitude and appreciation for the gracious gifts from unknown American friends. I could not help but notice that her eyes were swimming in tears, registering her deep emotion which usually the Japanese can keep from view. But she was a mother; her baby was cold; she could not secure the things she needed for the baby. But friends in America had responded to her need. My eyes were swimming in tears of deep emotion, too.

World C.W.F. Prayer Topic for April

AFRICA, the great continent of promise. Pray for the leaders in Southern Rhodesia, Nyasaland, Belgian Congo, and South Africa; pray for all who are seeking a Christian settlement to problems of race and color. Pray for the new C.W.F. in Bolenge and other women's groups as they organize and develop.

*Mrs. Virgil A. Sly, Indianapolis, Indiana, has recently returned from a trip around the world during which she visited, with her husband, a number of mission fields of Disciples of Christ.

Echoes— *from Everywhere*

Language Differences Cause Confusion in Philippines

RECENTLY a friend in our Vigan Chinese Church said to me, "I must get an English tutor for my son. [The son is in the fourth grade.] He gets along well in his Mandarin Chinese class but he has a hard time with English and Tagalog."

Poor boy! He speaks Amoy Chinese at home. His parents must use Ilocano in their business conversations, and he uses it, too, for their home is in the same building as their store. He has a double schedule of classes in Mandarin and English and studies Tagalog, the national language, as special subject.

Our daughter, Virginia, will be graduated from the Vigan High School this year. She spoke Chinese in China, she can manage in Ilocano with her schoolmates, and she has had five years of studying Tagalog. She expects to go to an American school at Baguio or Manila next year to strengthen her preparation for college in the States. We hoped she could secure a diploma in one year. She could—if it weren't for her deficiency in languages. She needs three years of one, or two years each of two—but they must be Latin, Spanish or French! Shades of the tower of Babel in the twentieth century!

The Filipino children have their troubles, too. Since the public school system started, classes have been conducted in English in all parts of the Philippines. After the war, Tagalog—the language of the Manila area—was adopted as the national language to be studied in all grades. Now the Bureau of Education is requiring the primary grades to use the dialect—in our area, Ilocano—as the medium of instruction. Tagalog and English will be taught as special subjects. Poor teachers! Poor pupils!

—Harriet R. Reynolds

Vigan, Ilocos Sur, Philippines

"Lotumbe Plan" Proves Successful

Several years ago missionaries of Lotumbe devised a new plan whereby the rural area could be reached more efficiently. The Lotumbe area is divided according to tribes into twelve territories, each composed of several villages.

According to our plan, the most promising village in the center of each territory was chosen as a site to be developed. We proposed to form little mission posts in these central places and staff them with our Congolese leaders. Each center was to have a pastor, school teachers and a nurse. This meant that we would build a church, a school, a dispensary, and at least three dwellings.

Now, ten years later, six and one-half centers are finished. All twelve are functioning. Some have gone beyond our first expectations and are doing first-class work in education and evangelism. One center is giving four years of school, and its classes are crowded to the extent of about fifty students to a class.

From these centers we are getting to the people. They are excellent posts from which we can launch our programs. It is our hope that we may be able to finish all the projects and help them to function to the fullest extent of their possibilities.

—Joe and Veneta Whitmer

Lotumbe, Belgian Congo

Puerto Rican Family Prepares Itself to Serve

Recently we visited in the home of Don Carlos and Doña Ester Maldonado. The story of what has happened to them in the past few years is very wonderful, but it is not too different from what has happened to many other Puerto Rican families.

We first knew Doña Ester some seven years ago when she was president of the insular Disciples' women's work. At that time, because we were beginning work on Christian Women's Fellowship in the island, I came to know her and her family very well. They were active members of our Comerio Street Church in Bayamon. They had four children. Don Carlos was a door-to-door salesman, and Doña Ester's mother lived with them and helped care for the children while she worked as a seamstress to supplement the family income.

Because of their strong Christian convictions, and in spite of many economic setbacks, Don Carlos hoped some day to become a Christian minister.

In the past few years Doña Ester has finished her high school work and has studied at the University of Puerto Rico sufficiently so as to receive a teaching certificate. Don Carlos, by attending night school, has received his high school diploma. He is now serving as a lay pastor in two of the rural churches, Sonadora and Brecha, and he hopes in the future to continue his studies at the university and the seminary. His wife will teach school in order to help support the family.

Their four lovely children are nearly grown. One is in the university, two are in high school, and one is in junior high. I marvel at how they and other families like them have worked together to prepare themselves to serve better.

—Barbara Farmer

Puerto Rico

Union Seminary in Manila Starts Golden Jubilee Year

Union Theological Seminary in Manila, the Philippines, organized and founded in the year 1907, has come to realize the fiftieth year of continued service this year of 1957.

Starting as a training school for both the Methodist and Presbyterian missions, it has grown into a full-fledged institution of higher learning for both men and women of the gospel ministry.

In the words of the articles of incorporation, the school "accepts as the basis of its teachings the Word of God and holds to the fundamental doctrines of our common evangelical faith, which faith has been the strength and heritage of the Christian church throughout all its history."

Interdenominational in constitution, its doors are open to all young men and women seeking to develop and prepare themselves in the service of Christ and his church. Students from Southeast Asia countries are most welcome, and even those from the United States, since all instruction is conducted in English.

A birthday cake was prepared by the Union Theological Seminary Alumni Association for a program on January 10 which launched the Golden Jubilee Year. Alumni and friends participated in the program held on the seminary campus. Addresses and special music were provided for the occasion. A brief history of the seminary was read.

—*Philippine Christian Advance*

Georgia Harkness Speaker At University Graduation

MISS Georgia Harkness, noted theologian and author from the United States, has been scheduled as the principal speaker for the first commencement exercises of the International Christian University in Tokyo on March 21. Miss Harkness has been teaching at the school.

Some 178 students are being graduated during the historic ceremonies, according to a spokesman of the Japan International Christian University Foundation, Inc., of New York. The foundation is supported by fourteen major communions, including Disciples of Christ, and has raised $5 million for the college since 1949.

Dr. Harkness is shown at right in photo with Mrs. Hallam C. Shorrock, Disciples' missionary, on the I.C.U. steps in Tokyo.

—Photo by Hallam C. Shorrock

Missionary Worship Service

Theme: *The Light We Walk In*

MAY
Calls Men to Witness

(Directions for the leader: Use again as background for the worship setting a map of the Philippines. In front of the map place symbols of education—pen, pencil, books, paper, rulers, etc. Between these symbols and the map, place a wooden or paper replica of a cross. Place a flashlight in position to throw the shadows of the cross and educational symbols on the map, symbolic of Christian education reaching out to meet the needs of the peoples on the island. This center will be most effective in semi-darkness.)

CALL TO WORSHIP:
"Thus says God, the Lord . . .
'I am the Lord, I have called you in righteousness,
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations.'"
(Is. 42:5a-6)

HYMN: "Jesus Calls Us" [*(Christian Worship: A Hymnal,* 281) *standing*]

PRAYER: "O God, our Father, give us a deeper realization of our fellowship, that we may be enabled to bear one another's burdens, to share our gladness and our gifts, and to make our full contribution to the whole family of God, through Jesus Christ our Lord." Amen.

SCRIPTURE: John 1:6-8

As John bore witness to the Light, even so in the Philippines many are bearing witness to the Light. A great host have lived in our Christian dormitories, studied in our Christian schools, attended our youth conferences, graduated from Union Theological Seminary. Many of these have become torchbearers.

Felicidad and Samuel Catli studied at the Union Theological Seminary in Manila. Samuel for many years has served as head of the department of Christian education of the Philippine Federation of Christian Churches, thus witnessing to the Light even in far places of his country. Through other phases of Christian education, Mrs. Catli has made an invaluable contribution.

Pablo Tumbaga studied at the Vigan Christian Training School. He had just completed his senior year when World War II began. Pablo roomed in a part of the mission house where Daisy and Allen Huber were living when the Japanese invaded Vigan and interned them. Many times during 1942 he endangered his life to help the Hubers. After the war he was graduated from Northern Christian College. Today he is the pastor of one of our strongest churches, the Sinait Christian Church.

Juliana Banda, at great sacrifice, was graduated from the Union College of Manila. Later she studied in the United States. At the Toronto Convention in the summer of 1955, Mrs. Banda was elected the vice-president of the newly organized World Christian Women's Fellowship. Now she is a world torchbearer.

Juan Santos, president of Northern Christian College, and his very capable wife, Urbana, are both products of our Christian schools. They are witnessing to the Light in many different ways. Especially they are helping orphans, Bible women and ministerial students to get an education. Through the years Mr. and Mrs. Santos have served on the faculty of youth conferences and in other ways have trained young people to go forth and witness for their Lord.

Maria Dayoan Garcia, a graduate of the Union Theological Seminary, serves today as the head of the department of home and family life of the Federation. One important aspect of her work is the promotion of National Family Week, which in the Philippines is the first week of December of every year.

Two of these people witness through positions of national, interdenominational leadership, one through a local church pastorate, another through the world fellowship organization of Christian women, and another through his position as president of a college. These people have not only walked in the Light themselves, but as they walk in the Light and witness to it, they call others to walk with them in the Way.

OFFERTORY PRAYER: Dear God, we thank thee for that great host of witnesses in the Philippines who have received the Light and are now passing it on to others. May the gifts which we make today help in the spreading of the Light in the Philippines and even to the uttermost parts of the earth. Amen.

OFFERTORY HYMN: "The Son of God Goes Forth for Peace" *(Christian Worship: A Hymnal,* 559, verses 1, 5)

MISSIONARY BENEDICTION

—DAISY MCLIN HUBER

In Memoriam

Mrs. Maude Thompson Pearce, Jan. 21, Hiram, Ohio. Widow of C. A. Pearce, minister and evangelist. Before her marriage, she was an early worker at Hiram House, a social settlement in Cleveland. She was an inspiration to many in churches they served in Galion, Ashland, Tiffin, Marion, and Bellaire, Ohio. Age 87.

Katie Burdg, Oct. 5, 1956, Hollister, Calif. A devoted member of First Christian Church since 1904. Treasurer of benevolence for 30 years. She always remembered her friends with cheer cards when health failed. Age 83.

Mrs. Edna Wheeler Harmon, Jan. 14, Church Road, Va. Faithful and beloved member of "Poole" Christian Church. Especially interested in C.W.F. Her devoted Christian life has inspired all with whom she came in contact. Age 84.

Mrs. Allen T. (Mary Edith) Shaw, killed in an auto accident in Ogle Co., Ill., as she and her husband, pastor of Pine Creek Church, returned to their home in Rockford, Ill. She was a Sunday school teacher, vice-president of the American Assn. of Women Ministers, past president of Iowa Ministers' Wives Assn. and many missionary societies. A student and pioneer in many phases of religious life. Age 73.

Miss Fannie H. Burroughs, Jan. 17, Millersburg, Ky. A faithful member of the Christian church, Sunday school teacher for 40 years, and loyal member of C.W.F. Age 76.

Mrs. Margaret Cummins, Jan. 19, Oceanside, Calif. President of C.W.F., formerly World Call Secretary, and deaconess in First Christian Church. An active member of her Sunday school class.

Mrs. Clarence Hamm, Dec. 13, 1956, Lamont, Okla. An active leader in the church, its missionary activity and its Sunday school. At time of death, she was C.W.F. treasurer and president of the Berean Class. A Christian friend and neighbor.

Mrs. Hayden H. (Georgia) Martin, Jan. 4, Marion, Ind. Lived in Gary, Ind., most of her married life where she was faithful and active in Central Church. Served as superintendent of Intermediate Department 20 years. She will be remembered for her active interest in all church groups.

Mrs. Elizabeth Bagnell, Dec., 1956, Glendale, Calif. Age 97. The oldest member of the Central Christian Church. An ardent worker in previous years in the women's work and Sunday school class of Loyal Bereans.

Mrs. Grace Moniger Bell, Feb., Glendale, Calif. Member of Central Church many years. A Sunday school teacher, deaconess, C.W.F. group leader and program chairman.

Mrs. Sarah Josephine Learned, Oct., 1956, Glendale, Calif. Past president of missionary society, treasurer for many years, deaconess, teacher, and a pioneer worker in the women's work and in the work of the church.

Mrs. Bessie Montgomery, Dec., 1956, Glendale, Calif. Member of Central Church for 30 years. Deaconess, president of missionary society, and active in the Sunday school. She was a member of the state board as district secretary in previous years.

For Adult Mission Study

Theme

Southeast Asia

May

Training for Christian Leadership

THE program this month is once again on the Philippines. The program is called "Training for Christian Leadership." The purpose of our study is to learn something about the institutions which our missionary offerings help to support, institutions which seek to develop Christian leaders for the Philippines.

The worship service, which is found on another page of this magazine, asks the Lord's blessing on those who, having been trained in such institutions, are lifting high their lamps of Christian witness to show the way to others.

Both the program for this month and the worship service tell about graduates of mission schools and of the ways in which they witness. Some of these persons have studied in the United States, and perhaps some of you have met them. If so, you will want to tell your group about it.

* * *

During the depression, Filipino Christians had to learn to carry on without missionaries to direct them. Perhaps it was then that they learned the importance of training for leadership in the program of the church. There are a great many excellent schools and colleges in the Philippines. It is a country where the people are hungry for knowledge. Christian schools and colleges must measure up to the best.

Union Theological Seminary

The Union Theological Seminary in Manila was organized in 1907 by two churches—the Methodist and the Presbyterian U.S.A. Disciples of Christ began to share in the responsibility for this institution in 1916. The Evangelical United Brethren had cooperated since 1911, and the Congregationalists joined forces in 1919. From the beginning it has been a union institution.

The first Filipino to serve as president of the institution, Benjamin I. Guansing, was inaugurated in June, 1954. During that year the faculty numbered 22 and the school had an enrollment of over 200.

Approximately one-fourth of the students take a regular ministerial course. Deaconesses also receive their education at Union Seminary.

It is not an easy thing to be a minister of the gospel anywhere, but in the Philippines it is especially difficult. Almost none of the churches can support a full-time minister. Consequently, the young preacher finds himself giving time he would rather give to his pastorate to some other job, particularly if he has a family.

Mrs. Flora Dangoen is a teacher in the Apayao Christian Academy. This picture shows her wearing a typical Isneg costume. The skirt is of hand-woven fabric; the stripes are probably dark red and dark blue. You will notice that her skirt is the typical sarong of Southeast Asia—a length of material wrapped around the body and tucked in securely under the waistband of her blouse. Her head scarf has been decorated in quite an elaborate manner.

—Photo by Lillian Keyes

Northern Christian College

Northern Christian College at Laoag came into being during the years when the missionary forces in the Philippines were depleted. The Christian training schools had been closed, and the people of the Filipino Christian churches felt the urgency of preparing more young men and women for places of leadership in the program of the church. In 1933 two schools were opened, one in Vigan and one in Batac. During the Japanese occupation, these were merged in Laoag. Under the leadership of Mr. and Mrs. Juan Santos and Pastor Silvestre Morales, Northern Christian College was formally organized in 1946. Last year the school reported an enrollment of more than seven hundred.

Two Mountain High Schools

The Abra mountain area was almost without Christian leadership of its own until recently. Young people who were interested in the ministry or in any other profession had to go to the lowlands for their schooling, and a great many promising young folk were not able to go.

Then the Abra Mountain High School at Lamao came into being. In 1952 a graduation class of twenty-four marched in the first academic procession ever seen in this mountain country. Four of these graduates went on to the lowlands for more schooling. Two planned to study for the ministry and two for nursing.

While the Abra Mountain High School was being developed at Lamao, the Apayao Christian Academy came into being at Kabugao in the Apayao mountains, a region which is even more rugged and isolated than Abra. This school, too, graduated its first class in 1952. Two of these first graduates entered the ministry.

Both the Abra Mountain High School and the Apayao Christian Academy are organized around a program of rural education and evangelism. Both schools are alike in their purpose of developing mature Christian personalities who are willing and able to give Christian leadership wherever they may be. This purpose is reflected in the lives of the graduates. Some students dedicate themselves to active full-time Christian service. Others give their Christian witness through the examples of their homes and their living.

———————

Most of this information was taken from *Southeast Asia Portfolio.* Every church library should have a copy of the Portfolio on its shelves. It is a valuable reference, especially for information about the history and pattern of the mission work in the Philippines and Thailand. (75¢, Christian Board of Publication, Box 179, St. Louis 3, Mo.)

Youth and Missions

Youth Conferences Abroad

SUMMER and youth conferences have become synonymous in America. In Asia and Africa, conferences may take place at any time of the year. In some of the places where we have developed mission work, it is summer the year around. Wherever the church has been established the conference movement has spread. Through the sale of character bonds, the promotion of conference has been spread throughout the world. In former years five per cent of the funds so raised has been set aside for the promotion of youth conferences outside the United States and Canada. This year we are making a special effort and designating ten per cent to these faraway youth.

In Asia

In India one of the problems in connection with the conference program has been the lack of materials. In response to a request from Miss Leta May Brown, we made up a package of materials in English which we hoped would be helpful. In some of our mission fields English could not be used, but it has proved helpful in India. Miss Brown writes: "With such wonderful materials, I wish I were only beginning my years of service. . . . I shall be glad to pass these on to those who can serve."

Miss Brown works with the junior and senior high groups at Kotmi. Herman Reynolds works with older youth in the field of church leadership. He feels that they are getting at the heart of their problem through the training of these young adults.

In the Philippines we have helped with the conference movement for some time but have not been able to meet many of their needs. They need equipment. They are badly in need of conference grounds. Dorothy Martin writes: "Our annual May Youth Institute will be held on the Assembly of God campus at Bethel this year. We have been fortunate to have been able to rent their facilities. It is a very real problem every year to find a place with facilities to accommodate our youth."

In our Tagalog conference, emphasis is placed on leadership training. At Christmas time a conference is conducted in cooperation with some other churches. Conferences are making a fine contribution to the work in the Philippines, although they are not able to care for the number of people who would like to attend.

From Thailand Mrs. Edna Gish wrote: "We want to record a very fine conference, with excellent results showing in our youth work and a new surge in service and giving. . . . Our Chinese Youth Conference, running over one hundred delegates, is getting established on a sound financial basis which can be met in Thailand. It became a grand big family almost immediately. Everybody attended everything. The four regular courses offered were Stewardship, Bible Study, Friendship, and Family Life. There was also music, sports, recreation, and a period in instruction and preparation of flannelgraph material, culminating in a meeting for neighborhood children Saturday morning. One afternoon was given to a trip across the river in small boats, visiting a Christian family there. . . . We certainly appreciate the help American young people gave to make this possible."

In Japan where we carry on our conference program in cooperation with other communions, our character bond money goes farther. Iwao Hatanaka, Principal of the Sei Gakuin Boys' High School in Tokyo, writes: "There will be two camps this year, one at Nikko and the other at Nojiri Lake. As we have our conferences we are thinking of the many conferences and Chi Rho camps which you will be having during the summer. May God bless your work and service." This is only one way in which the church is building a highway of understanding over which the peoples of different races and cultures may pass.

In Africa

Last year for the first time we sent a gift of two hundred dollars to help with the conference movement in South Africa. The Knights, new missionaries who have just gone to South Africa, write: "Progress will of necessity be slow for the time being, but our plans are laid for the coming year. Two Christian Youth Fellowship conferences, one for Europeans and one for Africans, and one Chi Rho camp are planned. We have not yet formed an African Chi Rho group. If we experience anything like the success that our small effort at C.Y.F. conference brought forth this year, we will be more than sure of growth here in the Union of South Africa."

An interesting development growing out of this international assistance has been a growing interest of our young churches in each other. Recently a young African from South Africa journeyed to the Belgian Congo where he attended our church at Bolenge. This was the first time that such a visit has occurred there and is another example of the rapid growth of the church on the mission field.

For many years when I worked in our African Mission in the Belgian Congo, we planned for a conference for our young people. The problems seemed insurmountable. We experimented with different combinations and at different places, but we never seemed to be able to make a go of it. Last year a young people's conference was held at Longa, a former station where we have not had missionaries for many years.

The old mission house built by Ray Eldred, the church, mud and thatched dormitories and village homes have lent themselves to retreats and conferences, but this was the first time that a real youth conference was held there. The conference was set up on a mission-wide basis. Young people were brought from areas as widely separated as Ifumo, Mondombe and Bolenge. This represented an area as large as the state of Kansas. The conference proved a great success.

As we go to conference this summer let us remember the opportunity that is ours of having fellowship with young people around the world through our character bond investment. Without this help, many young people in other lands would not be able to go to conference.

—H. GRAY RUSSELL

The deadline for sending in applications for the Mexico Youth Tour is May 1. Please bring this to the attention of your young people.

Chinese Christian youth of Banpong and Nakon Pathom, Disciples' Mission, get together for a joint meeting. A fine youth conference was held in Thailand last summer.

WORLD CALL NEWS ROOM

Services Held for Miss Bertha Clawson

FUNERAL services were held on Feb. 9 for Miss Bertha Clawson, missionary of Disciples of Christ in Japan for thirty-four years. Miss Clawson died at the California Christian Home in San Gabriel, Calif.

Miss Clawson

Miss Clawson was known for her work as president of the Margaret K. Long Girls' School in Tokyo. When this school was founded in 1905 she became its first president, a post she held until 1922. Under Miss Clawson's leadership the school gained recognition as the best of its kind in the Japanese empire.

Miss Clawson, who went to Japan in 1898, left Tokyo briefly to serve at the English school for girls in Osaka, from 1922-24, but was recalled to her former post at the Margaret K. Long School. Her work this time was chiefly with the graduates of the school.

She continued as advisor and teacher at the school until 1931, when she returned to the United States. She retired in 1932.

In 1935, on the occasion of the thirtieth anniversary of the girls' school, the Japanese faculty, students and other friends sent for Miss Clawson and bore the expense of her traveling and living among them for two years. During this visit she was honored by the imperial household for her long service to Japanese women.

Miss Clawson for many years made her home with friends in Hollywood, Calif., and continued to travel among the churches, lecturing and serving in many ways.

Memorial services were held on Feb. 22 in Park Avenue Christian Church, New York City, for Mrs. Anna R. Spaulding. Mrs. Spaulding, who was struck by a city bus on Feb. 20, was the mother of Miss Helen Spaulding, now director of Christian education research for the National Council of Churches and formerly on the missionary organizations department staff of The United Christian Missionary Society.

Memorial services were conducted by Hampton Adams, Park Avenue Church minister, Wilbur C. Parry, and Mrs. Emory Ross.

Deputation Team

A four-member deputation team on world mission and world outlook has scheduled a series of meetings this spring.

Sponsored by the division of world mission and the departments of resources and of Christian Women's Fellowship of The United Christian Missionary Society, the team will interpret to Disciples the thinking and feeling of the younger churches on such issues as Christian unity, racial justice and peace.

On the team are Mrs. James D. Wyker, Mrs. Russell Putnam, Mrs. Rosa Page Welch, and Mrs. Masako Munakata. Mrs. Munakata, a teacher in the Margaret K. Long School for some thirty-five years, serves in the women's department of the United Church of Christ in Japan. She is in the United States for a period of church visitation.

The deputation team is scheduled to be in St. Louis, Mo., March 17-23. From April 1 to 6 the team will be in Kentucky.

Refugee Workers Back

Stokely B. (Jimmie) Gribble and his wife arrived in the United States on March 10 from Vienna, Austria, where they have been serving with the World Council of Churches in refugee resettlement.

Mr. Gribble, son of Mrs. Evylin R. Gribble, National World Call Secretary, was studying in Rome when he was called to help in the Hungarian refugee emergency. He had served previously with the W.C.C. in Greece.

Missionary Register

ARRIVING FROM THE FIELD:

Mr. and Mrs. Hallam C. Shorrock and children arrived in Seattle, Wash., on March 15 on special furlough from Japan. They will return to Tokyo early in July.

T. J. Liggett joined Mrs. Liggett and children in the United States the first of March. They are on furlough from Argentina.

DEPARTING FOR THE FIELD:

Mrs. Wilma S. Jaggard left from Brussels, Belgium, for the Belgian Congo in February. She is stationed at Bolenge.

Youth Directors

Two state youth work directors have resigned recently to assume pastoral responsibilities. They are Leslie Eugene Dye, director of youth work in Kansas since Oct. 1, 1955, and David P. Cheverton, director in Kentucky since Jan. 1, 1954.

Assistant Secretary

Mrs. Gerald Wiker has been named assistant secretary of the United Society, replacing Mrs. Fred Rouse, the former Miss M. Christine Bruckman.

World Convention President Visits American Churches

—Photo by Thomas P. Inabinett

Charles K. Green, president of the World Convention of Churches of Christ (Disciples), was a guest at a reception in Missions Building during his February visit to Indianapolis on convention business. With Mr. Green on the left is Miss Jessie Trout, vice-president of The United Christian Missionary Society and Christian Women's Fellowship executive. Seated at the right is Mrs. George Oliver Taylor, wife of the executive secretary of the department of religious education of the United Society. Mrs. Green, who is the wife of the World Convention president, serves as World C.W.F. president.

Eight of the nine trustees of the Board of Church Extension are shown at left. They are, left to right, seated, Ephraim D. Lowe, H. C. Gemmer, David Jones, and R. Melvyn Thompson. Standing are Lloyd V. Channels, Jesse E. Martin, G. L. Messenger, and A. C. Brooks. Not in picture is R. Merricks.

Board of Church Extension Gains

Record Achievements Reported at Annual Meeting

RECORD achievements in every phase of its 1956 program were reported recently by the Board of Church Extension of Disciples of Christ. These increases were announced at the Board's annual meeting held on February 6 in Indianapolis.

In listing the past year's achievements, executive secretary William T. Pearcy reported 730 staff field visits with local churches. During the same period loans were closed with 167 churches, totaling $3,466,000. Loans outstanding this past December 31 totaled $10,646,058.

The annual report also indicated that the total assets of the Board have reached the all-time high of $10,827,577, an increase of one and one-third million dollars over the previous twelve months.

By way of comparison, it was pointed out that total assets of the agency in 1934 amounted to only $3,387,000. As late as 1951 this figure had risen to only $5,926,064.

A chart of comparative statistics also indicated the growth of trust fund receipts. In 1956 the total trust fund receipts were $2,559,331. Receipts in 1934 amounted to only $3,355, and in 1951 they were $723,832.

See photo on page 3

It was also announced that the scope of activities of the agency in 1956 included the areas of the United States, Canada, Puerto Rico and South Africa.

More than $3 million in cash and pledges was received by Christian churches in building fund programs in 1956, under the leadership of three staff members of the Board, it was reported. Fifty-one churches were assisted through the building fund service.

Harold Herndon, general representative of the Board of Church Extension, is director of the program, and the executive secretary and the treasurer, Rolland H. Sheafor, are giving leadership to these campaigns.

The fund-raising service, which has been developed over the past ten years, is available to any Christian church when leadership is provided by the Board.

Another fact announced to those attending the annual meeting was that interest-free loans to twenty-one new congregations, totaling $137,250, were closed by the Board in 1956. Twenty-eight more loans were approved for an additional $181,000, and were awaiting final completion at the end of the year.

The interest-free loan fund is a permanent one set up by the Board from its share of the receipts each year from Unified Promotion. Loans from this fund are limited to churches in the United States and Canada and go for the financing of first units of newly-established churches which are sponsored by some responsible, established congregation or mission board.

Retiring Leaders Honored

A luncheon was held in Indianapolis during the annual meeting to honor three men retiring from the board of the agency. Those honored were William Hamilton of Pawhuska, Oklahoma, and John C. Updegraff of Fort Lauderdale, Florida, who are retiring under the new rotating plan introduced by the Board of Church Extension this year. Also honored was Charles O. McAfee of Macon, Georgia, who resigned to accept another position of national responsibility for Disciples of Christ.

New Members welcomed to the board were LaVerne Morris, minister of Davis Street Christian Church in Ottumwa, Iowa; Raymond McCallister, minister of Webster Groves Christian Church, Webster Groves, Missouri; and Harold Doolen, president of Western Construction Equipment Company, Billings, Montana.

The annual Lay Witness Number of The Upper Room (May-June) consists of daily devotions written entirely by laymen — business men, workmen, farmers, nurses, housewives — everyday people from all walks of life.

Their expressions of Christian faith and experience spring from the hearts and lives of these men and women of many denominations and many lands.

Use this Lay Witness Number in your own personal and family devotions and distribute it to others who need its inspiration.

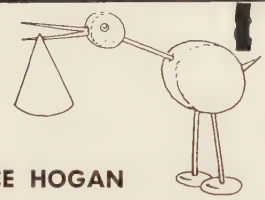
Individual subscriptions, by mail, $1.00 per year, three years, $2.00. Ten or more copies of one issue to one address, 7 cents per copy. AIR MAIL edition for service men and youth — same prices.

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE 5, TENNESSEE

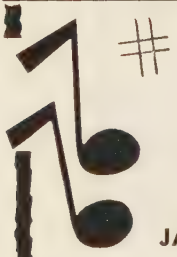
Abingdon Shower Parade



BERNICE HOGAN

Twenty-four complete sets of plans for gift parties on all occasions. Complete, easy directions for making invitations, decorations, favors and food, plus suggestions for entertainment and gifts. Good taste, economical, *gay. Illustrated.* **$1.95**

Abingdon Song Kit



JAMES LEISY

A song book designed for use by groups singing in schools, camps, churches, homes—on any occasion—at any age. The 10 sections include old favorites, stunt, novelty, and serious songs. Music included for less familiar songs.

Paper, 50¢

AT ALL BOOKSTORES

abingdon press

Book Chat

(Continued from page 20)

MASSEY Mott Heltzel is the author of a fine group of sermons called *The Invincible Christ.* In his preface he quotes T. R. Glover, the historian, as saying "one of the weaknesses of the church today is—put bluntly—that Christians are not making enough of Jesus Christ." It is with this in mind that our author takes such themes as "The Fascinating Christ," "The Preaching Christ," "The Serving Christ," "The Risen Christ," and "The Undefeated Christ" as his subjects, and with excellent riches of materials he uplifts the Master. It is fine preaching. It would be particularly appropriate for the Lenten season.

Books Mentioned in Book Chat

NELSON'S COMPLETE CONCORDANCE OF THE REVISED STANDARD VERSION OF THE BIBLE. John W. Ellison, compiler. New York. Thomas Nelson & Sons. 2157 pp. Price, $16.00.

RETHINKING THE CHRISTIAN MESSAGE, by W. Norman Pittenger. Greenwich, Conn. The Seabury Press. 147 pp. Price, $3.25.

THE INTEGRITY OF PREACHING, by John Knox. New York and Nashville. The Abingdon Press. 96 pp. Price, $1.75.

THE INVINCIBLE CHRIST, by Massey Mott Heltzel. New York and Nashville. The Abingdon Press. 204 pp. Price, $3.00.

Devotional Books

The following devotional books have been published by ABINGDON PRESS during the past year.

THINK ABOUT THESE THINGS, by Jane Merchant. Price, $1.50. The author is one of the best of our minor poets. There are eighty-six meditations for which she has written a poem, with Scripture readings and prayers. The contents are classified under the "Whatsoever" passages in Philippians 4:8, as the true, honorable, just, pure, lovely, gracious, excellent, and worthy of praise. This is a work of unusual merit.

LIFT UP YOUR HEARTS, by Walter Russell Bowie. Price, $1.50. A little book of meditations, prayers, litanies, and statements of faith, by a famous preacher and teacher. High literary and devotional merit.

MASTERY, THE ART OF MASTERING LIFE, by E. Stanley Jones. Price, $1.75. The book is written through the well-known Jones method of taking a central theme and organizing the material into readings for each day of the year, with Scripture references, a prayer and a sentence of affirmation. On each page is a 200-word essay. There are many illustrations. The author has a kind of scissors-and-paste style. One cannot deny the helpfulness of this and other books by the same author.

THE FARMER GIVES THANKS, by Samuel R. Guard. Price, $1.00. The author is the editor of a farm paper. He has put a prayer in poetic form in each issue of his paper. He has gathered them into this useful volume of fifty-six devotional prayers.

DEVOTIONS FOR ADULT GROUPS, by Wallace Friday. Price, $1.50. Devotional leaders will find essays, poems and hymn suggestions, under various captions which they may use. The themes are excellent and would be better used as the bases of devotional talks than slavishly read.

—C. E. L.

A THEOLOGY FOR CHRISTIAN STEWARDSHIP, by T. A. Kantonen. Philadelphia. Muhlenberg Press. Price, $2.00.

The minister who is looking for a promotional approach to stewardship which will readily secure financial resources from the congregation will be greatly disappointed in *A Theology for Christian Stewardship.* Professor Kantonen believes that "in combing the Scriptures for the passages that could be used to accelerate giving we have also been tempted to follow shortcuts leading away from the main highway of Christian truth." Nevertheless, he asserts that a stewardship program deeply rooted in theology may come to have the same significance for the twentieth century that the revival of world missions had for the nineteenth century.

Stewardship in the New Testament implies more than trusteeship (a business relation) and contains the ideas of partnership and love and togetherness which exist between the Father and his children. The Christian is a steward of all the manifold grace of God. It involves the totality of life. Tithing is a useful and practical aid in helping beginners practice regularity in financial support of the church, but it is only a small part of one's stewardship.

Christian stewardship must be oriented to to an understanding of the sovereignty of God as creator, sustainer and actual owner of all things. Man plays his role by God's grace. This is a wholesome emphasis for Disciples of Christ whose traditional stress on obedience has frequently overlooked the fact that even the privilege of obedience is by God's grace. The book deserves careful reading.

—SPENCER AUSTIN

THE CHRISTIAN YEAR, by Edward T. Horn III. Philadelphia. Muhlenberg Press. Price, $3.75.

While this book is written from the viewpoint of the liturgical churches (the author is a Lutheran), it has value for those of other traditions. It is a scholarly but simple treatment of the history of the special days and seasons of the church year.

REFLECTION BOOKS. A new series of paperback books published by Association Press, New York. Price, 50 cents each.

REFLECTION BOOKS are a new series of low-priced paperbacks designed for use in the local church for adult Christian education. Most of the books are abridgments of well-known "best sellers" in the religious field such as *Religious Living,* by Georgia Harkness.

Some fifteen possible uses for the books are suggested by Association Press, publishing house of the Y.M.C.A. These range from use as adult class texts to use in home worship or study. A convenient packing case—display rack is provided with each shipment of forty-eight books.

Other books in this series are *Words to Change Lives; The Life of Christ in Poetry,*

Elicson, San Antonio, Texas

Church maintenance aid provided through the United Society department of church development and evangelism helps to launch new congregations and strengthen the services of established churches across America. Budget for this vital home mission service comes from missionary offerings, the income from gift annuity agreements, bequests and other special funds.

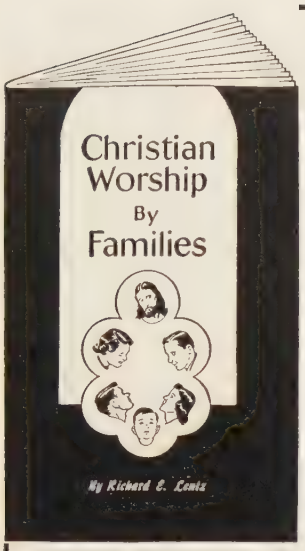
In Helping Others,
You'll Help Yourself–

WITH A GIFT ANNUITY AGREEMENT

For information write:

Resources Department

THE UNITED CHRISTIAN MISSIONARY SOCIETY
222 South Downey Avenue
Indianapolis 7, Indiana



A new book by
Richard E. Lentz

CHRISTIAN WORSHIP BY FAMILIES

All church-going families will welcome this illustrated study on ways to make worshiping together as a family more meaningful. It is especially dedicated to those who are dissatisfied or perplexed with their family worship experiences. For those who have a happy family spiritual relationship, this book will help develop a new depth and appreciation for this aspect of their lives. It does not promise all the answers, but suggests ways in which many problems may be clarified according to the reader's own situation. A bibliography is included. This book will prove to be a welcome and stimulating addition to every home.

CHRISTIAN BOARD OF PUBLICATION
The Bethany Press—St. Louis 3, Mo.

75 cents

"Blessed are the merciful . . ."
is one of the heavenly overtones in the music of the Gospel.

THANK YOU . . .

Individuals
Churches
Sunday Schools
Women's Fellowships
Men's Fellowships
Youth Groups

FOR YOUR LIFE-GIVING OFFERINGS AT CHRISTMAS AND THROUGH THE YEAR

TO YOUR OTHER FAMILY IN NBA HOMES

JESUS SAID:

there are those in the world who are in want—want of food, and shelter, clothing, friendliness and kindness—and the fact that we could go through the world and never see it was no excuse.

One of the basic laws of religion, said James in writing his epistle in the New Testament, was to care for those in the Church who were in need and want, and certainly it follows that if we ignore that basic principle of the Christian religion, whatever else we say or do will matter very little.

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
(Disciples of Christ)
16th Floor, Landreth Building St. Louis 2, Mo.

by Hazel Davis Clark; *A Short Primer for Protestants,* by James Hastings Nichols; *What Christianity Says About Sex, Love* and *Marriage,* by Roland H. Bainton; and *Basic Christian Writings,* by Stanley I. Stuber.

INSPIRING TALKS TO JUNIORS, by Marion G. Gosselink. Boston. W. A. Wilde. Price, $2.50.

Fifty short talks with short Bible texts, adapted in the main to use on special days such as Christmas, Springtime, Washington's and Lincoln's birthdays, Palm Sunday, Children's Day, Stewardship Sunday, etc.

SWEDEN AND THE UNITED NATIONS. New York. Manhattan Publishing Co. Price, $3.00.

This is one of a very important and authentic series of national studies on international organization sponsored by the Carnegie Endowment for International Peace. This volume is a report by a special study group of the Swedish Institute of International Affairs. It throws revealing light on the why of Sweden's foreign policy and will be of special interest to students of international affairs.

Book of the Month

EVANGELISM IN A CHANGING AMERICA, by Jesse Bader. St. Louis. Bethany Press. Price, $3.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers *Evangelism in a Changing America,* by Jesse Bader, general secretary of the World Convention of Churches of Christ (Disciples).

In commenting on this book, J. David Kidwell of Union City, Tennessee, says:

"To multitudes of church members in America, if not throughout the world, the name Jesse Bader spells evangelism. His leadership of his own communion, Disciples of Christ, followed by a long term of service as secretary of evangelism of the Federal, then National Council of Churches, marked a distinct period in evangelism for the American church. Many of the developments in evangelism in that period resulted from his leadership.

"His book will, therefore, be read with interest. The book is in some ways a recording of his years of service. He writes modestly, for he could have taken personal credit in many instances.

"The chief value of the book seems to be two-fold: (1) it catalogs what churches have done and can do in evangelism; and (2) it issues a clear call to evangelize as the need of America today."

Publications Received

BE NOT ANXIOUS, by Randolph Crump Miller. Greenwich, Conn. Seabury Press. $3.25.

THE CONTEXT IN WHICH WE PREACH, by Dr. Daniel T. Niles. Second annual John Knox House Lecture. Geneva, Switzerland. John Knox House Association, 8, Avenue Calas. 16 pp.

ARE YOU LOOKING FOR GOD? Sermons by

Edmund A. Steimle. Philadelphia. Muhlenberg Press. $2.25.

NEVER THE WHITE ROSE. A novel by Carroll Voss. Philadelphia. Muhlenberg Press. $3.50.

THE EPISTLE TO HEBREWS, in the Harper's Annotated Bible Series, by Frederick C. Grant. New York. Harper & Brothers. 95 cents.

CANADA AND THE UNITED NATIONS. National Studies on International Organization. New York. Manhattan Publishing Co. $3.00.

Reflection Books:

—A SHORT PRIMER FOR PROTESTANTS, by James H. Nichols

—WORDS TO CHANGE LIVES, their most important sermons from leading clergymen

—RELIGIOUS LIVING, by Georgia Harkness

—WHAT CHRISTIANITY SAYS ABOUT SEX, LOVE, AND MARRIAGE, by Roland H. Bainton

—THE LIFE OF CHRIST IN POETRY, compiled by Hazel Davis Clark

—BASIC CHRISTIAN WRITINGS, edited by Stanley I. Stuber.

New York. Association Press. 50 cents, $5.00 per dozen.

Audio-Visual Suggestions

I BEHELD HIS GLORY is the epic Cathedral Films release on the Passion story. Produced several years ago, this is still a favorite for the Easter season. The story is of Cornelius, the centurion, who is converted to Christianity after witnessing the crucifixion and resurrection of Jesus. Thomas, the disciple, aids Cornelius in telling the story by describing the Last Supper and other events which Cornelius did not witness. 16mm sound; 55 min.; rental, during Lent and Easter season—B&W, $22.50; color, $35.00.

EASTER FILMSTRIPS. Three new sound filmstrips produced by the Society for Visual Education are available this year for Easter.

AT EASTERTIME, for use with children 4, 5 and 6 years old, seeks to help them develop some basic concepts of what Easter means. Color; 33⅓ rpm record; 3½ min. Sale price, $6.00; rental $1.50.

WHAT EASTER REALLY MEANS can be used as an integral part of any Easter lesson for children 8 to 12 years of age. It seeks to help boys and girls discover the real meaning of Easter. Filmstrip can be used with parents and teachers to suggest how they might answer questions children ask. Color; 33⅓ rpm record; 7½ min. Sale price, $10.00; rental, $2.50.

THE MEANING OF THE RESURRECTION has been designed to help young people and adults rethink their basic Christian faith in life after death. Material can be used for a worship service or as the basis of a study session. Color; 33⅓ rpm record; 15½ min. Sale price, $10.00; rental, $3.00.

Rentals available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, or from the Christian Board of Publication, P.O. Box 179, St. Louis 3, Missouri. *Sale only* from Christian Board.

Congo Women Learn

Teaching Slow but Rewarding

By BETSY HOBGOOD*

I LOOK at each face and I love them all. There's Louise who must be fifty if she's a day. And she can't see very well either. But, oh, how she tries to read! And there's Veronique with her howling baby. It must be hard to hold that slate level on top of a heaving infant. Laeli over there is a bright one. She understands the first time you say something. We might move her on to the second class.

Time to sing! It's a good thing I can see the name of the hymn or I'd never recognize "Jesus Loves Me." The Congolized version is just as nice, though. I hope I don't have to pray . . . I'd have to start in Lonkundo and finish up in English, I'm afraid. No! Saved again! But I must write a prayer out and learn it just in case.

Must Teach Few More Words

Now I must teach my class a few more French words. I'm glad they like their new books—it must make them feel very important to have a book at all. Women don't have any as a rule.

"Bonjour, Madame!"

"Bonjour, Madame!"

And so it goes. We write and we frown over our mistakes. We erase and start over and then we show our efforts proudly to each other. I tell them they are doing very well and that I am surprised at how fast they are going. It must be hard for Mama Cluta's stiff old fingers to write between those little lines.

How I wish I could speak more fluently! It seems to me that I use the same few words over and over, but anyway, they like to help me. There's so much I want them to learn—what a calendar is, how to tell time, how to make bread, and how to entertain friends in their homes. Slowly! Slowly! Do the same things a dozen different ways. They're never bored; they try so hard.

Time to Play!

Time to play! Let's make a circle and play a children's game in French. Such giggling and enjoyment; Congo women are wonderful. They love to laugh and their eyes dance with fun once you've broken the ice. Funny how they look rather sullen until, when you greet them, their faces break into fragments of laughter. Whew! Better stop. I'm out of breath and so are they. Anna has ten children, and look at her cavorting around! Let's sit down and read a little now and we'll see if they can answer some questions when we have finished.

Are they learning anything? I wish I knew. Maybe they're not, but I am! I'm sending out tendrils like the vine on our back porch, deep into the hearts and thoughts of the Congolese people. And the way is opened to me because I am teaching their women.

*Mrs. Ben C. Hobgood is a missionary in Belgian Congo with The United Christian Missionary Society.

• *For your Church*

• *For your Alma Mater*

how to choose a

MEMORIAL GIFT

enduring in beauty
practical in price
efficient in installation
simple in maintenance
and, of course, tax-deductible

Individuals, families or corporations seeking an appropriate memorial gift can find a welcome answer in "Carillonic Bells"* by Schulmerich. Here, in a truly practical package, is the beauty of old-world bell music . . . produced automatically and heard over any suitable distance. Universally accepted in churches, cathedrals, educational buildings. Sizes and types for all institutions.

NEW SOUND FILM Now available at denominational bookstores: "Mission of the Bells," 16-mm sound & color film narrated by Milton Cross.

*"Carillonic Bells" is a trademark for Bell Instruments of

Schulmerich Carillons, Inc.
U47 Carillon Hill, Sellersville, Pa.

SCHULMERICH
CARILLONS

Two Spiritual Life Conferences Planned

TWO Spiritual Life Conferences will be offered this summer for members of churches of Disciples of Christ. One will be June 11-14 at Culver-Stockton College, Canton, Missouri; the other, at Nachez Christian Church Camp, near Yakima, Washington. Only one hundred persons will be accepted for each conference.

A two-fold purpose is stated for these programs: to offer a spiritual experience and deepen the devotional life of each person who attends; and, to provide guidance in deepening the spiritual life and worship experiences of the churches themselves. Arrangements were made for the conferences because of the expressions of need from many Christian church members.

Earl H. Van Doren will be the local director for the northwest conference, and Mrs. James D. Wyker will be guest leader. Ewart H. Wyle will head the Culver-Stockton conference, and Mrs. Rosa Page Welch will be guest leader. Information is available from Samuel F. Pugh, 222 South Downey Avenue, Indianapolis.

Picture your CHURCH on Fotoware

RAISE FUNDS

Hundreds of church groups are selling these lovely Commemorative plates to raise money for building funds, organs, furnishings, etc.

FOTOWARE is photography on chinaware. Yes, a photograph of YOUR CHURCH is actually reproduced on pre-sensitized chinaware, after which a protective treatment is applied making it a permanent and decorative keepsake.

Your group will enjoy this fascinating and yet dignified means of raising funds. Imagine how eager each member will be to have a lovely gold-bordered plate, picturing her own church in the warm soft tones of a photograph.

- Initial orders for as few as 25 plates, reorders for 12 or more.
- Large 10 inch gold-bordered plates
- No art charge for removing unsightly objects from photo or adding others to enhance its beauty.

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

Dept. W, Appomattox, Virginia

New Program to Benefit Yakimas

Poultry and Egg Venture to Demonstrate New Techniques In Agriculture and to Bolster Their Dwindling Income

A NEW poultry and egg program to provide a demonstration in agriculture and also to provide some income is being undertaken at the Yakima Indian Christian Mission near White Swan, Washington.

James H. Behler, on the staff of the department of institutional missions of The United Christian Missionary Society, explains that certain adjustments have been necessary at the mission. The closing of the Indian salmon fishing grounds at Celilo Falls has reduced the income received for the mission's tuition fund, although the mission will attempt to fill orders with salmon caught in neighboring parts of the state of Washington.

Added to this is the fact that costs are rising as the mission program enlarges, Mr. Behler said. As an example, Miss Vicky Kechel, the nurse, is now being called upon to handle six hundred or more cases a month at the clinic, more than double that of last year.

So it is that mission leaders have been searching for a means of increasing the income of the institution and at the same time providing for education in farming techniques.

"After investigation and consultation with county and state agencies, the mission proposes to go into a poultry and egg production venture," Mr. Behler said. "Because of the practicability of such a program and the extra good market for eggs in Washington, we can fulfill both concerns."

Arrangements Approved

Arrangements for obtaining funds for the initial investment in buildings, supplies and stock have been approved by the board of trustees of the United Society. The mission will repay borrowed funds from its new income.

The poultry and egg program can be shared in by the older children at the mission under supervision of the farm director, Donald Parsons. No additional personnel is needed.

Mr. Parsons also expects to reactivate the farm at the Yakima mission in other ways. He has been authorized to buy a plow and hay rake so that the spring plowing and the summer hay raking may be carried on.

Yakima Indian Christian Mission is one of the seven institutional missions of Disciples of Christ. Clifton Peightal is mission director and Malcolm C. Norment is pastor of the Indian Christian Church.

Mr. Behler also reported that Mount Beulah Christian Center, Edwards, Mississippi, is moving rapidly in its five-year farm development program.

The farm program has reached self-support and in the near future will be able to provide funds to invest in the missionary and student programs at the center.

The farm has been placed on a diversified basis, allowing a wide enough range in marketable products that stability can be achieved, Mr. Behler said. Careful use of land and resources is being made.

The plan also is designed to provide a work program large and continuous enough to underwrite expenses of participating students who attend Tougaloo Southern Christian College, Tougaloo, Mississippi.

Some of the Mount Beulah farm produce will be sold to the dining hall at Tougaloo and the rest in commercial markets near by.

Mr. Behler said that further expansion of the farm program is planned so that it will form the basis for an ongoing student aid program. The student aid project is especially needed in the area because of the lack of funds to provide for adequate education, he said.

President Hails C.W.S.

Eisenhower Commends Churches For Settling World's Homeless

COMMENDED by President Dwight D. Eisenhower for its effective work in resettling the homeless of the world, Church World Service reports itself ready to carry out the American Protestant churches' vast 1957 program of refugee resettlement and relief all over the world.

Plans and policies for the year ahead

Leslie D. WEATHERHEAD

Prescription for *Anxiety*

Do you suffer from
unaccountable depression?
nameless, unhealthy worry?
scruples of conscience?
other forms of anxiety?
Everyone who longs for freedom from anxiety will find here the secret of inward peace—how the Christian faith can become "penicillin for despair." $2.50

at all bookstores

ABINGDON PRESS

were laid down at the annual meeting of the C.W.S. board of managers, held in New York recently.

At the same time, C.W.S. looks forward hopefully to the enactment of legislation which will permit many of the thousands of refugees remaining in European and other camps to start new lives in America, officials and members of its board of managers declare. This will avoid piecemeal handling of refugees during emergencies.

C.W.S., an arm of the National Council of Churches and supported by Disciples of Christ and other communions, is prepared to surpass—if necessary—its 1956 program for the churches, which assumed such staggering and unexpected proportions due to the Hungarian revolt and the Middle East crisis.

Their legislative hopes, leaders pointed out, are for the liberalization of the government's immigration laws "to enable our country to accept its fair share of persons from all parts of the world who are in need of a new homeland and who qualify for admission to the United States."

Floor Discussions

Members of the C.W.S. governing board emphasized in floor discussions that the churches, representing the Christian conscience of the nation, are disturbed not only about the Hungarian and Middle East refugees created by the recent disorders, but also about the world-wide and continuing problem of millions of refugees. In Germany and Austria alone more than 200,000 refugees still languish in camps—some there for more than ten years—with no hope for the future.

In the annual report of R. Norris Wilson, C.W.S. executive director, it was noted that in 1956 the thirty-five church groups cooperating through C.W.S. provided assurances of homes and jobs for 61,186 persons and families. During the year 23,058 persons sponsored by C.W.S. arrived under the Refugee Relief Act—which expired on December 31—plus nearly 4,000 Hungarians. Of the latter, nearly 3,000 were immediately placed in homes and jobs found for them by the Protestant and Orthodox church people of the land in cooperation with C.W.S.

American Churches Send $31 Million for Relief

PROTESTANT churches in the United States sent 192,073,657 pounds of food, clothing, medicines and other relief supplies abroad through Church World Service in 1956 for free distribution to hungry, homeless and destitute persons. Value of the overseas relief shipments was $31,188,181.

This contribution of American church people through their churches to those in need abroad much more than doubled the amount of the 1955 shipments of approximately 73 million pounds of similar materials for the cooperative programs of the churches.

This was announced early in March by R. Norris Wilson, executive director of Church World Service.

New Life for Aging

N.B.A. Staff Hears Speaker Cite Needs of Older Persons

DO the churches merely help aging people "adjust" to residence in benevolent homes or do they help them to live their own lives? This question was asked by a principal speaker at the annual staff conference of the National Benevolent Association of the Christian Churches (Disciples of Christ), held recently at the Fowler Homes in Dallas, Texas.

"We need to give the aging a new sense of living," said Herbert Shore, manager of the Dallas Home for Jewish Aged. He advised treating the aging "as normal, healthy people with programs and services built on what people *have*—and not on what they have *lost*."

Mr. Shore, a trained social worker, suggested to the N.B.A. leaders that the "blueprint for benevolence tomorrow" must consider how to handle at least three new program possibilities: recreation, rehabilitation

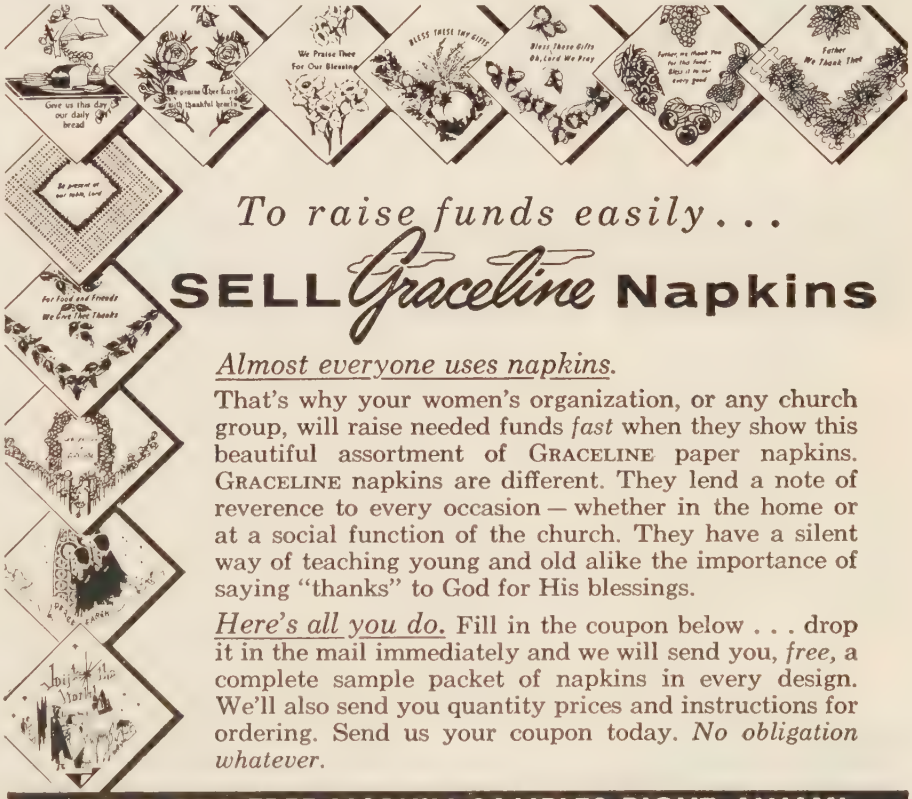
CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A18.

E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1956 by members of Societies, Clubs, Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Samples FREE to Officials.
SANGAMON MILLS
Established 1915 Cohoes, N. Y.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 120 Years of Service to the Church and Clergy 1957
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



To raise funds easily . . .

SELL *Graceline* Napkins

Almost everyone uses napkins.
That's why your women's organization, or any church group, will raise needed funds *fast* when they show this beautiful assortment of GRACELINE paper napkins. GRACELINE napkins are different. They lend a note of reverence to every occasion — whether in the home or at a social function of the church. They have a silent way of teaching young and old alike the importance of saying "thanks" to God for His blessings.

Here's all you do. Fill in the coupon below . . . drop it in the mail immediately and we will send you, *free,* a complete sample packet of napkins in every design. We'll also send you quantity prices and instructions for ordering. Send us your coupon today. *No obligation whatever.*

SEND FOR FREE NAPKIN SAMPLES RIGHT AWAY!

Dept. WC47
Edgar Roberts 33 Eighth Street So., Minneapolis 2, Minnesota

Please send me FREE SAMPLES of Graceline Napkins and complete fund-raising details.

NAME_____

ADDRESS_____

CITY_____ ZONE_____ STATE_____

ACCREDITED BY THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

The COLLEGE of the BIBLE

LEXINGTON, KENTUCKY

B.A. or equivalent required for admission
Preaching opportunities and housing facilities

Information on request

In the main stream of Brotherhood activities.

and out-resident programs. He suggested that with an accelerated out-resident program, care can be given to many more persons without additional staff help or expense.

The annual staff conference includes area representatives, managers and superintendents from the seven homes for children and nine homes for aged, and the national staff of the N.B.A.

In addition to the regular staff business, the conference spent considerable time hearing final plans for the participation of N.B.A. in the 1957-58 Disciples' emphasis on missionary education and benevolence.

The staff recognized two long-time members who are retiring this year. Peter B. Cope, connected with the north-central area as representative for thirty years, will retire in November. Walter L. Myers, now manager of the California Christian Home, will retire this year after being associated with the N.B.A. for the past nineteen years.

This was the first annual staff meeting held since the appointment of Orval D. Peterson as president of the National Benevolent Association.

A sidelight of the conference was the announcement that guests of the Dallas Home for Jewish Aged extended personal invitations to guests of the Juliette Fowler Home for the Aged, inviting them to visit their home during Brotherhood Week.

Someone you know would like an *Oxford Bible* this Easter

At your booksellers
OXFORD UNIVERSITY PRESS, Inc.
114 Fifth Ave., New York 11

Your bookstore carries a representative line of fine Oxford Bibles, published for every need. Here we suggest three — a Scofield Bible in two sizes, a New Long Primer Family Bible, and a Jasper Concordance Bible.

158x *Scofield Reference Bible.* French Morocco, limp, leather lined, round corners, gold edges, ornamental gold roll. Concordance, Dictionary of Scripture Proper Names, Oxford India paper. Family Record. 4¾ x 7 1/16 x ⅞". Black or Red. $15.50

178x Same as above, LARGE SIZE: 5½ x 8⅛ x ⅞". $18.00

04693x *New Long Primer Family Bible.* Persian, levant grain, half circuit, round corners, red under gold edges. Center column references, illustrated Cyclopedic Concordance, maps. Modified self-pronouncing. Oxford India paper. Family Record. 5 13/16 x 8¾ x 1". $17.00

02289x *Jasper Concordance Bible.* Natural grain Morocco, half circuit, leather lined, round corners, red under gold edges. Center column references, maps, Subject and Proper Names Index. 5 x 7⅛ x 13/16". $14.00
BLUE, GREEN, PURPLE or RED, gold edges. $14.00

Youth Exchange Urged

Latin Americans Need to Share Ideas and Outstanding Persons

EXCHANGE of persons and ideas between youth of Latin America and those of Asia and Africa is needed, according to one of the members of an international ecumenical youth team who returned recently from a tour of the countries of Latin America.

Elia Peter, an Indian youth leader studying at Syracuse (N. Y.) University, emphasizes that valuable though increasing contact between the northern and southern hemispheres of the Americas is, South American young people and those of Asia and Africa have much to learn from each other.

"We share problems of illiteracy, vast poverty, climate and occupation," he stated on his arrival in New York. "Yet I was the first Asian most of them had ever seen."

Led by Youth Executive

The six-member ecumenical team, sponsored by the World Council of Churches and the World Council of Christian Education, touring eleven Central and South American countries, was led by Bengt-Thure Molander of Sweden, head of the youth department of the World Council of Churches. Other team members included Jacques Maury of France, Keith Hiller of Canada, and George Williams and Miss Ethel Schellenberger of the United States of America.

Through leadership courses, youth rallies and parish visitation they came in contact with hundreds of Latin American youth. The team visited Mexico, Costa Rica, Colombia, Ecuador, Peru, Bolivia, Paraguay, Chile, Argentina, Uruguay, Brazil and Venezuela. The team returned to New York on February 26.

"This was the first time a team of visiting Protestants had come primarily to see young people of these countries," Mr. Peter explained. "We talked to them as young people with problems similar to ours, not in the capacity of official 'titles.'

Youth Had Opportunity

"Our visit afforded the opportunity for Christian youth of different churches to get together. Many came together for the first time in coming to meet us," the Indian youth leader said.

"We were cordially received by several churches not related to the World Council of Churches even though our visit was sponsored by the W.C.C."

Lack of local leadership, lack of youth program materials in Spanish, and the limited cooperative efforts "even among World Council-related churches" were listed by Mr. Peter as top problems in youth work in many South American countries. Ecumenical work camps have been a valuable demonstration of the value of cooperation in Mexico, Ecuador and Brazil. More are needed to pioneer this form of Christian witness among young people in other countries in South America, Mr. Peter said.

Summer Ecumenical Institutes Scheduled

Twenty-five Christian Leaders from Across the World To Be Participants in Series Sponsored by Seminaries

A series of summer ecumenical institutes in the United States and Canada will feature outstanding Christian leaders from many parts of the world. "The Ecumenical Movement and the Local Church" is the theme for the summer courses for ministers and lay persons to be held in such key areas as Boston, Dallas-Fort Worth, Chicago, and New York-Philadelphia.

Among the twenty-five lecturers—most of whom will be in the United States to attend the meeting of the Central Committee of the World Council of Churches at Yale University Divinity School in August—is the Council's honorary president, G. K. A. Bell, Bishop of Chichester. Martin Niemoeller of Germany, Bishop Lesslie Newbigin of the Church of South India, and Metropolitan James of Melita, representative of the Ecumenical Patriarchate of Constantinople at the W.C.C. Geneva headquarters, are to participate.

Plan Is Ecumenical Venture

Plan of the institutes is an ecumenical venture itself. In each major area many seminaries are sponsoring the institutes jointly. Local councils of churches are cooperating. The U.S. Conference of the World Council of Churches is helping to arrange the series.

Prominent Asian church leaders listed for the summer courses include V. E. Devadutt, Bishop Rajah Manikam, Russell Chandran, Rajaiah D. Paul, all of India; and Andrew Thakur Das of West Pakistan.

The summer institutes, most of them five days in length, seek to bring the ecumenical movement and the local church into direct contact. Staff members of the World Council of Churches who will be lecturing include W. A. Visser 't Hooft, general secretary; Leslie E. Cooke, associate general secretary and director of the extensive work of the division of interchurch aid and service to refugees; and Elfan Rees, permanent representative in Europe of the Commission of the Churches on International Affairs and advisor on refugee affairs to the W.C.C.

Dallas-Fort Worth Institute Set

In the Dallas-Fort Worth area the ecumenical institute planned for August 26-30 will be held on the campus of Perkins School of Theology, Southern Methodist University. Sponsors are five seminaries in Texas and Oklahoma. The Boston area institute, sponsored by six leading New England seminaries, is scheduled for July 8-12 at the Boston University School of Theology.

Ecumenical institutes will be held simultaneously at the Federated Theological Faculty, University of Chicago, and Garrett Biblical Institute, Evanston, Illinois, August 12-16, with six midwestern seminaries as sponsors. Drew University Theological Seminary in Madison, New Jersey, is the scene of the ecumenical institute in the New York-Philadelphia area, July 22-26, where nine seminaries are cooperating in the sponsoring.

Butler University School of Religion in Indianapolis; Huron College, London, Ontario; St. Stephen's College, Edmonton, Alberta; and Luther Theological Seminar, Saskatoon, Saskatchewan, will have special ecumenical lectureships in regular summer schools.

"Complaints frequently are heard that the ecumenical movement fails to connect with the local church. Here is the opportunity for ministers and laymen interested in the ecumenical movement to study it more closely with those deeply involved in it," says Walter D. Wagoner, executive director of the Rockefeller Brothers Theological Fellowship Program, Princeton, New Jersey.

Mr. Wagoner, who helped to coordinate the Evanston Assembly of the World Council of Churches in 1954, is making arrangements for the institutes.

The Y.M.C.A. and Y.W.C.A. report that thirteen centers are now in full operation in Austria for Hungarian refugees. Four more are to be completed soon. Thirty smaller centers have been set up in camps where no community center is available.

WORTHY PROJECTS

These beautiful Plates are decorated with picture of your church, college, school, etc., in choice of one of six different ceramic colors with 23K Gold Lines. Historical data printed and fired on back of plate. Finest art work. Ideal for consideration by organizations and project committees. Write for illustrated literature and prices.

CLAY DECORATING STUDIO
4025 Nottingham Way
Hamilton Square, N. J.

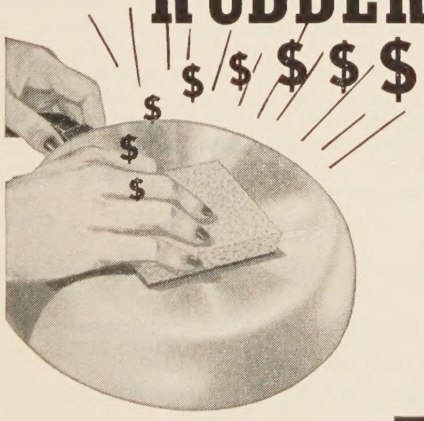
The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3

Will supply all the hot water needed for Baptistries, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Inexpensive, too. Write for free folder.

LITTLE GIANT MFG. CO.
907 7th Street Orange, Texas

FOR YOUR CHURCH! FOR YOUR ORGANIZATION! FOR YOURSELF!

MAKE MONEY with RUBBER SCRUBBER



$ $ $ $ $ pour in when you sell RUBBER SCRUBBER

the self-cleaning scouring pad of a thousand uses. Cleans, polishes pots and pans, sinks and tubs, quickly, easily.

Rubber Scrubber is kind to hands, keeps them looking like a woman's hands should look . . . soft . . . smooth . . . nail polish unmarred!

It's easy to make money with the world's *easiest cleaning* scouring pad. Repeat sales guaranteed with Rubber Scrubber . . . no other scouring pad *does so much costs so little.*

FOR FREE SAMPLE & DETAILS, CLIP & MAIL

RUBBER SCRUBBER CORP.
DEPT. WCL-2
WATERTOWN, NEW YORK

NAME.....
ADDRESS.....
CITY..... STATE.....
CHURCH OR GROUP.....

Here and There . . . With *World Call*

Dear World Call Reader:

For several years I have taken you "Here and There with World Call," but most of the time it has been "There." Let's stay "Here" this month for a look at all the steps involved in sending you World Call. I think you will be interested, and surprised too, to know how many people handle your subscription and how much must be done before World Call is finally delivered to your door.

All Missions Building mail is opened in "Mail Receiving," and "money mail" is sent to the treasury department of The United Christian Missionary Society. World Call has no bookkeeping department.

After the orders are stamped with the amount of payment and remittances are credited to World Call, they are sent to the secretarial assistant in my office. She numbers each order and sends a receipt which bears the same order number. She also checks subscriptions against the amount of payment and, if necessary, sends a "balance due" letter or a refund as the case may be. She fills requests for material, checks any complaints, and then sends the orders to the circulation records department.

Here an operator removes the plates to be renewed from either the current or expiration file and places them with the order. The order number and expiration date on the renewal plates are changed, and plates are made for new subscribers. As the plates are made they are rechecked for possible errors and are stamped on the back of the order for future reference. They are then filed, by months, into separate drawers to be notched so they will be automatically "kicked" into the expiration file by the addressing machine when the label for the last issue of a subscription is printed. After notching, the plates are filed, one by one, by state, city and town in current file.

The operator also tabulates the number of new subscriptions and renewals for each month on every order she handles, then initials it to show that it has been checked and rechecked. It is due for another checking before final filing, for care must be taken that nothing has been overlooked.

At the first of the month, huge boxes of changes of address are sorted and the plates are taken from the files and corrected. They are then filed back, for they must be in place when the "run" of the labels is made for the next issue. It takes about a week to prepare for and complete the run, and it is a busy time.

The rolls of labels are sent to the printers in Spencer, Indiana, where they are accurately cut with a machine synchronized with our addressing machine, and are pasted on the magazines. To conform to postal regulations, all magazines must be tied in bundles and mailed to cities and towns. When they arrive at the post office the bundle is opened and each World Call is delivered as addressed.

Did I say I'd tell you *all* of the steps? This is just the skeleton of the process. There is much, much more, but this will give you an idea of why each month we carry the notice on the inside front cover of World Call about getting your renewal to us well ahead of your expiration date. Watch the lower right corner of your address label so that you will know when your renewal is due.

Sincerely,

Evylin R. Gribble
National World Call
Secretary

P.S. You will want to be sure to read the article on page 26 of this issue. It is the story of how one church, Hillyer Memorial Christian, Raleigh, North Carolina, enthusiastically adopted the Every Home Plan for World Call. You will note that tribute is paid to Miss Hattie Parrott who had dreamed that every home in her church would receive World Call, and that she was a vital influence in bringing this about.

After the writing of the article, word was received from Dr. West, her pastor, that Miss Parrott passed away on Friday morning, March 1, following a long illness. At the memorial service for Miss Hattie her pastor said, "Miss Hattie will live forever in the abiding causes of good will and good life in North Carolina. As long as this state lives to overcome darkness with light, Miss Hattie will live as one of its first citizens and pioneers in progress."

E.R.G.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1956, to January 31, 1957, Compared with July 1, 1955, to January 31, 1956

	Undesignated and Specific Gifts[1] 1955-56	1956-57	Designated Gifts[2] 1955-56	1956-57
Churches	$ 918,141.99	$ 997,876.34	$202,631.00	$250,891.64
Sunday Schools	178,305.99	168,073.45	8,811.01	10,498.35
Christian Women's Fellowships	633,138.62	686,769.99	18,794.42	25,451.54
Guilds	21,879.90	22,831.91	1,458.51	1,371.90
Youth Groups	39,365.23	42,943.01	1,085.55	736.25
Children's Groups	5,197.40	4,584.92	1,659.28	1,206.94
Individual	13,521.30	10,905.90	33,621.89	38,727.20
Love Gifts	4,412.59	6,417.37		
Grand Totals	$1,813,963.02	$1,940,402.89	$268,061.66	$328,883.82
C.W.F. and Guild Totals	$ 655,018.52	$ 709,601.90	$ 20,252.93	$ 26,823.44

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $126,439.87.

Last Column

How to Grow Spiritually

THE heart of the individual must be acceptable and receptive. The spirit of Christ cannot enter into the heart of any person unless that person first wants to find goodness, peace, grace and the power of the Lord. You, as an individual, must accept the fact that Christ crowds out everything else—crowds out hate, envy and selfishness—and puts in their place *love*.

Christian fellowship is essential for this spiritual growth. We grow out of the strength of others as well as in the grace of God. It was important in the beginning of the church that men drew from each other courage. This suffering with others gave them heart to face the greater problems of building the spiritual Kingdom of God.

Through it all there is the complete gift of the self. This is essential, for there can be no change unless the individual first wants this change; no growth in Christ unless the person first wants to give himself to kingly things.

—Richard Geib

Kansas City, Kansas

———

The difference between perseverance and obstinacy is that one is motivated by a strong will and the other by a strong "won't."

—Author Unknown

———

Found Sleeping

He came and found them sleeping
In the garden of Gethsemane.
While He prayed they could not watch
And He sorrowed exceedingly.

He came and found them sleeping.
He counseled, "Watch and pray."
But the flesh was weak; their eyes were heavy;
They knew not what to say.

Again he prayed; again they slept.
He said, "Sleep while you can.
Behold into the hands of sinners
Is betrayed the Son of Man."

Will He come and find us sleeping
In today's Gethsemane?
Oh, can we not watch one hour with Him
Who sorrows exceedingly?

—Leta May Brown

Kotmi, M. P., India

———

Bound to Be True

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right—stand with him while he is right and part with him when he goes wrong.

—Abraham Lincoln

"A. B." (ADDITIONAL BENEFITS) PASSBOOK SAVINGS ACCOUNTS ARE SIMPLE AS A B C

A IS FOR *ADDED*

A. Deposits of any amount may be made by any member or beneficiary of the Pension Plan, or anyone eligible for membership (ministers, missionaries and employees of the church).

B. "A.B." passbook savings may be withdrawn on demand although the Pension Fund reserves the customary emergency rights of limiting withdrawal.

C. Interest accumulates now on "A.B." accounts at the rate of **3½%** compounded annually. All of this *ADDS* up to sound growing savings for those who serve the church.

B IS FOR *BENEFITS*

A. "A.B." accounts may be used to secure additional retirement or disability income. In case of death, the funds would accrue to the benefit of the Pension Plan member's widow, named beneficiary or his estate.

B. "A.B." accounts may also be used to provide housing in retirement. This is a growing need now when 85% of our ministers live in parsonages.

C. "A.B." savings offer those who serve the church the safety and earning power of the sound, diversified and extensive investment program of the Pension Fund, meaning sound *BENEFITS* to Pension Plan members and their families.

C IS FOR *CHOICE*

A. Choose a definite amount to save regularly.

B. Set it aside systematically (or ask your treasurer to withhold it and send it in with Pension Plan dues.)

C. Send it in on a schedule satisfactory to you. The *CHOICE* is yours.

PENSION FUND OF DISCIPLES OF CHRIST

800 TEST BUILDING
INDIANAPOLIS 4, INDIANA

Exalt the Risen Christ

Easter Sunday
April 21, 1957

(Every Sunday School and Church is urged to receive a special offering for brotherhood work)

The Easter offerings help—

. . . Provide "bread and shelter" for aged ministers and missionaries

. . . Build new churches through interest-free building loans

. . . Serve minority groups through Social Welfare and Institutional Missions

. . . Promote Christian Unity

. . . Church Development and Evangelism

Write for

Offering Envelopes, Coin Boxes and Descriptive Literature

UNIFIED PROMOTION, BOX 5636, INDIANAPOLIS, IND.

icipating Agencies: Ministerial Aid (Pension Fund), Board of Church Extension, United Christian Missionary
ety, State Missionary Societies, Council on Christian Unity, Board of Higher Education and Church Colleges.

CHAS HOLBROOK LIBRARY
PACIFIC SCH OF RELIGIO
1798 SCENIC AVE LIBR
BERKELEY 9 CALIF
26970 N DEC 57